THE GOLDEN CABINET OF true Treasure:

Containing the summe of *Morall Philosophie.*

Translated out of French & enlarged, by W. LVVEL, M^r of Arts, of Exeter Colledge in Oxford.

David Blayn

AT LONDON, Printed by *H. L.* for *Iohn Crosley.* 1612.

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Translated out of French and enlarged by W. W. [illegible] Collected [illegible]

BRITISH MUSEUM

AT LONDON.
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To the Right Honorable and most vertuous Lady, the worthy Patroneſſe of Learning, ALICE, Counteſſe of Darby, &c.

RIght Honorable: vertue was once eſteemed the woorthieſt ſhelter againſt the tempeſtuous ſtorms of worldlie violence. But now (ſuch is the miſerie of theſe times) thogh ſhe deſerue moſt, yet is ſhee leaſt deſired.; and is ſo farre from being a Protectrix, that ſhee her ſelfe doth want a Patronage. Our predeceſſours were wont to ſaie,

Vilius argentum eſt auro; virtutibus aurum.

As gold ſurpaſſeth ſiluer in account:

So in true value, vertues gold ſurmount.

But thoſe good daies are paſt: & the rudenes of our times giues the Lie to that worthy Sentence; ſaying cleane contrarie, *Gold hath all the glory*; and ſhee is the onlie goddeſſe: vnto whoſe ſacred Altar each one (almoſt) will ſacrifice his life, his ſoule. He that is wealthieſt, now is accounted worthieſt: And to bee vertuous (ſaie the worldlings) is not the waie to poſſeſſe riches. *Oculo eligunt, non animo.* The eie of the bodie preuailes now far more with man, then the eie of the ſoule.

The glittering luſtre of a pom-

pous

pous traine, drawes with it all your braue mindes, and ſtatelie Gallants (according to the worlds phraſe) when as poor forſaken Vertue ſhal be conſtrain'd *Tymon*-like to liue alone. They will ſcarce euer deigne to look on her: or if they do, it wil be in diſdain; taunting at her deſolate and friendleſs condition; ſaying ſcornfullie: Is this ſhee that thirſteth to be the miſtreſſe of manie followers, yet cannot preſerue her ſelfe from ragged pouertie? Vice is ſo ſhort a cut to honours, pleaſures, and profit (as the world tearmes them) that they dare maintaine, there needes no vertue: ſaying with Seneca, *Cum vitia proſunt, peccat qui iuſtè facit.* He is held moſt fooliſh, that deales moſt faithfully; and accounted moſt ſimple, that is moſt ſincere.

Beholde the height of monſtrous iniquitie; euerie vice hath its protection; but, naked Vertue wants a Patronage. Which ſhe would willingly not beg of any, but onlie of thoſe, that are as readie to proffer it, as ſhee to ſue for it. Wherefore, moſt boldlie ſhee addreſſeth herſelfe vnto your Honour; beeing full of confidence (through the Sympathy of both your affections) to finde with you a pleaſing Welcom. For although ſhee be worthleſs indeede, in the purblinde eie of the fantaſtick world; yet ſhee is a world of worth, in the iudicious eie of your honourable minde. But, Madame, when your Ladiſhip ſhall behold mee, who thus peremptorilie intrude into your honorable preſence, you cannot but maruaile much therat:

and

& my much disturbed selfe (being almost transform'd with amasemēt) shal stand as mute as a marble statue. Yet, calling to remembrāce that old saying of the Philosopher, *Neminem timendo ad summū locū peruenire*, that fear is a fault in such as seek prefermēt, I shal be bold to speak, & beseech your Ladiship to accept of this poor excuse: to wit, that this my presumptiō was occasioned, through the fauours which my best friend hath receiued from your Honor; firmly obliging both himself & me to the dutiful performance of our best seruices. Whō, it is not to be maruailed at, if you remēber not among so great a nūber as your Hon. doth good vnto: forasmuch as you register not, as most doe, an exact diary of your good deeds, in tables of brass. The oppor

tunitie of acknowledging this our obligement, could neuer (in my weake iudgement) be fitter, then by the mediation of Vertue; who, in requital of my louing and kinde office for bringing her vnto your Palace gate, will ſpeake vnto your Ladiſhip in my behalfe. And ſo heereby I ſhall attaine (I hope) to be hereafter knowne vnto your Hon: which I account the greateſt part of my felicity. Madame: that heretofore hath been accounted vicious, which by too much vſe is now become a cuſtome; which is, to depaint the vertues of thoſe vnto whō men dedicate their books, with immoderate praiſes. Which I dare not attempt to doe; fearing leſt my words (if it were poſsible) might be preiudiciall vnto your worthineſs: & alſo leſt your Hon:

ſhould

ſhould haue cauſe to diſtruſt the ſincere truth of my ſpotleſſe fidelitie; It being both an vſuall and a true ſaying: *Much praiſing begets ſuſpicion*; and that *A flattering tongue hath alwayes relation vnto a falſe heart*. Which danger I will auoide; hauing no occaſion to fall thereinto, ſithence the ſunne needs not the light of a candle to make it ſeen; nor a perfect naturall complexion, the diſgracefull helpe of artificiall tinctures: It being moſt true which the Poet ſaith,

Fucati ſermonis opem mens conſcia laudis
Abnuit.
Ingenuous mindes, in all true vertues rich,
Doe ſcorne the blaſon of a flattering ſpeech.

That which *Pomponius Mela* ſaid of Athens, may (with a modeſt face)

face) bee ſpoken of your vertues: *Clariores ſunt quàm vt indicari egeant.* So that, if anie ſhall looke into mine Epiſtle, to ſee what *Encomium* I make of your vertues, I muſt referre their ſearch to the report of the world: which is a copious *Index* of your honourable deeds; it being a task farre too difficult for my vndertakings: for, who can paint the heauens? And againe, ſuch commonlie doe moſt deſire praiſes, as leaſt deſerue them. For in ſhewing their great loue of ſuch windie puffes, what do they leſſe, then giue the Lie vnto their flattering commenders? But your Honourable ſelfe is moſt directlie oppoſite vnto ſuch as thoſe: & rather then you will endure it, you will ſtrike the flatterer on the cheek as the Emperour *Sigiſmond* did:

who

who thereupon being demanded by him, Why doe you ſtrike mee; made aunſwere, Why doſt thou bite mee? Your Noble minde loues the ſubſtance onelie, not the outward ſhew; and ioyeth more in being vertuous indeed, then in ſeeming ſo: whereby you adde one vertue more vnto your manie others; and deſerue exceedinglie to be praiſed, for not deſiring it. Thus beſeeching your Honour to deigne the Patronage of this ſmall Treatiſe, I will alwaies remaine

Your Honours

moſt humbly deuoted,

William Iewell.

The Epistle to the Reader.

All things, for the which men labour and trauaile in this world, may be reduced vnto one of these three points; Honour, Riches, or Pleasure: and yet notwithstanding, the greatest part of men are often beguiled of their purposes; because their election erreth in the meanes, whereby they might attaine vnto the same. For in lieu of aspyring thereunto by vertue (which alone is able to crown their solicitous and painefull indeauours, with the free possession and quiet enioyunce of true honour, true treasure, and true felicitie, which they pursue) they slide voluntarilie into vices spacious and pleasant-seeming path: and (being seduced by false promises and deceitfull perswasions, to detest the pricking thornes of penurious pouerty, base disdaine, and irksome trauells, which encounter them in the very threshold of vertues path) are in fine transported through the resembling-paradise and pleasant way of all delight; such as vice pro-

rotesteth the path of Voluptuousnes, Ambition, and Auarice, to bee: and at ngth (soon enough to see, but too late to epent them of their erroneous entrance vaine perseuerance) they are throwen eadlong into a sea of sadnes, griefe, and guish, a thousand thousand dolours, and many millions of restlesse miseries: hich they, poore, silly, and deluded ignoants, at first did surely think they should chewe. For such things as are gilded o- er with the golden resemblance of ho- st, pleasant, and profitable, and yet are ot vertuous, will in a while (the adulte- ate out-side being worne away) appeare be vicious, dommageable, and dignomi- ous: In such sort that vice is so much the more dangerous, and preiudiciall, by how much the more it resembleth ver- ue.

For this reason haue I spent my best deauours, to set before your eyes that end and scope, whereunto all the actions and perations of mankinde should be direc- ted: and not that alone, but the meanes also which conduce vnto it, that so their

their election may be preserued free from deliſion, in the reſearch and choice of true honour; true riches; and true pleaſure. And theſe are the pretious and rich Iewels which are contained in the Golden Cabinet of true Treaſure; *being diuided into twelue ſeuerall chapters: whoſe heads you may heer beholde in order following.*

I. The deſcription of Vertue; and of her property in man. page 1

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XII. The description of true and perfect pleasure, wherwith Vertue accompanieth honour, accomplishing man with all felicitie. 234

Kinde Reader correct these faults, with thy pen.

Page 24. Line 2. *read* mens. p. 27. l. 13. *read* ouerdaring rashnes. p. 32. l. 25. *read* Good. p. 49 l. 22. *read* fleshy. p. 70. *read* Chap. 4. p. 84. l. 16. *read* tamed. p. 107. l. 1. *read* stomack-settling. p. 256. l. *for* can only *read* only is able to.

In Zoilum.

GRin, snarl, and bark, The more to moue me, rack
Thy poisned passions, till thine entrails crack,
When all thy spite is spet, thou shalt as soon,
Supple the hardest flint, or make the Moon,
As wound my Minde with one least discontent,
Or crosse my wonted meanest merriment.
With settled patience, I can well endure
Thy bootlesse, bitelesse barkings; being sure,
That though thou belk-out fire, & bark-out stones,
Thou canst not scorch my skin, nor break my bones.

W. Iewell.

The Golden Cabinet of true Treasure.

The description of Vertue: and of her property in man.

CHAP. I.

MARIVS the Great, with the spoiles and pillage which he tooke from the *Cimbrians*, and *Teutonians* (whom hee vanquished) erected two very sumptuous and magnificent Temples at *Rome*, the one adioining to the other in the waie cal-

led *via Appia* (where now ſtands S. *Sebaſtians* gate) dedicating one of them vnto the Goddeſſe *Vertue*, the other vnto the God *Honour:* To the end that the Souldiers which departed from *Rome*; addreſſing themſelues vnto the Warres, might alwaies remember *Vertue*, whereby they were to attaine vnto *Honours* ſtately ſeate, and not by any other way whatſoeuer.

And that the ſence and meaning of the Temples dedications might be the better vnderſtood, hee ordained that there ſhould be built but two gates only, in ſuch ſort that thoſe which went into the warres, could not enter into the Temple of Honour but by the gate and paſſage of *Vertues* Temple: within the which there ſtood carued in Marble, a Goddeſſe, wondrous glorious, and rich in beauty; but arraied with the reſpectleſs and worthleſs weeds of Pouerty, enuironed on euery ſide with pricking thornes; ſignifying vnto the World, that none can attaine vnto true honor through the wanton delights,

and tender niceneſſe of the world, but rather through troubleſome trauailes, and a million of cares and croſſes which ought to be ſubdued with mild patience, alwaies perſiſting conſtantly in the intricate, and painefull path of vertue. Her torne abillament and ragged cloake of Pouerty declareth that ſhe diſdaines the glorious frailty and glittering luſtre of worldly pomp, and that ſhe rather lodgeth vnder pouerties low roof, then in the rich arraſt chamber of a Princes Court: ſhe loues the ornaments of the ſoule, not the proud-peacocke deckings of the bodie.

Whoſoeuer could be ſo happily bleſt as to ſee her naked (ſaid the wiſe man) would incontinently be inflamed with her beauty: But becauſe ſhee is one of the daughters of heauen; wanting the abundance and ſuperfluity of worldly treaſures, and cannot bee intertained but by the mind and ſoule, nor eſpouſed but by good maners and ciuil conditions, the leaſt part of the world ſeek

after *her*, by reason of the great autho
rity and respectfull obseruance whic
sinne-steept sensualitie and quenchle
couetousnes, haue with men. For the
(being so inamored, so sicke, yea
drunke with the loue of these two fo
mer Minions) cannot loue any thin
but that which is presented vnto the
by the wanton election of a lustful ey
and allowed by the gratefull accepta
on of a couetous hart: which is the so
and onely reason, that (for the mo
part) the body (in their thoughts) ha
preheminence before the soule, a
a golden purse before a proper pe
son.

But if man could know both himsel
and it, and commit himselfe to the p
perfect guidance of diuine reason, h
would immediately discern his blam
full errour, and plainely see that the c
culing armes of the whole world i
brace nothing that is good, but verm
Then would he see the weake frailty
all other things, and the permanc
good of neuer dying vertue.

The

There is nothing that merits to bee
in equipage with her: for the acquist of
her onely is truely sufficient to crown
the life and actions of a mortall man,
with the stile of happy, without the
borrowed ayde, or desired assistance of
any others. For it is by her meanes, that
mans labours makes him Lord of that,
which scorneth the malice of deuou-
ring time, or infortunate misfortune of
an impouerishing shipwrack; of that (I
say) which neither fire nor sword, nor
enuye, nor any chancing casualty can
dispossesse him of. She warneth him,
nay withholdeth him from coueting
or desiring that which the world ado-
reth; as Greatnesse, Riches, Voluptie, or
Vaine-glory: Shee loatheth, nee ab-
horreth, the sugred flattery of obsequi-
ous tongues, she waies charily preser-
veth her freedom, she stil is the mother
of some good deed or other, doing in-
differently to rich & poor, high or low,
incited therunto, by an earnest desire
shee hath of making her selfe agreea-
ble vnto God, and effecting things

which may deserue an eternall guerdon, giuen by the liberall hand of God the Lord of heauen and earth in the world to come. Shee is also the sole diuine and immortall qualitie in vs: she is the only heritage of the soule which is the cause of its felicity, and which maketh her possessours, truely honorable, truely glorious.

Her loue is feareles, without enuy, without iealous suspicion, without artificial and sophistical cũning: making her louers so much the more happy, by how much more she is desired of thẽ. He that loues her most, possesseth her most: & he that knoweth how to possesse her aright, is the master of an vnualuable, of an incomparable treasure; in such sort that she hath this peculiar property, to serue as light vnto the life, temperance to the luxurious motions of the mind, a bridle to the affections, patience against iniuries, and consolation in affliction.

She giues pleasant rest & peaceful tranquillity, (without ceasing) vnto

the mindes and soules of all that haue her, causing them to find all the course and euery condition of their liues, relished with perfect sweetnes, with perfect pleasance, with perfect content: carrying alwaies with her, her reward, her recompence. But if wee determine to attribute vnto her the vanishing honours and windie praises of men for her price, her portion, wee should depriue our selues of the priuiledge which we haue of rewarding and satisfying our selues by our owne hands in the menaging of her treasures; & should change the repose, which proceeds from her, into a gift of fortune, if this stipend, this reward should be deriued from the curtesie and discretion, of mortall men. For then wee should lend our couetous eare vnto the praising & pleasing applauses of their voyces, and so (flattery hauing surprised our facile beleefe) wee should sooth and delude our selues with fruitles vanity. And againe, this were nothing else but to search for a beneficial reward on earth,

which is assigned to vs in heauen, and to change the nature and quality of vertue, (which is al diuine) into a frayle and fleeting conditiō which is earthly. Vertue hath Iealousy (but tis praisworthy) because she will bee sincerely and solely loued: she will throughly possess our wils to auoide the perill of hypocrisie, because shee cannot effect anie thing without our free consent. She wil subdue al rebellious vices, which assault her through the weaknes of humane frailty: and therfore al her faculties cōspire to maintain her forces, & to conserue in vs the name of vertuous, wherby we are honoured. Which name we are as soone vnworthy of, as we incline mischieuously towards any vice.

For vertue (in general) is a laudable, & constant habit, which being wroght in vs by true reason, impresseth in our vnderstanding, a perfect knowledge of the true good, and in the mind & will a free election of things, according whereunto (as it is requisite and expedient) wee must loue or hate, take or

leaue

leaue, shee being the neuer-erring Directrix of our affections.

This description deserueth wel to be examined, she ought (heereafter) to informe vs how we are to distinguish, betweene the true and the false, in the research and disquisition which we make of Riches, of Honour, and of Pleasure, which are the 3. main points whereunto al humane actions are reduced: wherefore I think it not amisse to spend both time & trauel for the declaratiõ hereof.

We say that vertue is a habit, being a quality that springs from the actions of the will, and powerfull appetite of the soule, which by being often reiterated, becomes at length firm and constant, and inclines our nature eyther to loue a thing or loath it. To make this habite laudable then, it behoooueth vs to conform our selues vnto good manners, and that our desires bee exercised towards the atchieuement of modesty, humility, chastity, honesty, fidelity, humanity, affability, integrity, bouverity, liberality, gratitude, patience

ence in aduersitie, moderation in prosperity; all which fruits, vertue produceth in such as doe conforme themselues to her conditions.

Hence it is that she cannot be eyther giuen or receiued as a gift: she must be sought by a long and a continuall exercise of commanding your selfe, bridling your affectiõs, & pursuing good without intermission; forasmuch as discontinuance begetteth vice.

This habit ought also to be constant, to subdue al difficulties with patiẽce & perseuerãce; which are the two soaring wings, that taking our minds from the fruitless contemplation of base fraile and terrestriall things, doe raise them vp aloft to the conceit and apprehension, of high, permanent and celestial things, with a full-settled resolution, to possesse them; and being possest to preserue them alwaies without change. For perseuerance is the perfection and consummation of all vertues: in such sort that no man can be that, which he is not euery day. None intitle them selues

selues prudent, valiant, iust, or by the names of any other vertues, but such as persever with immoueable constanstancy. For reason it selfe teacheth, that to expresse a perfect agent, it sufficeth to say it is a constant agent, because vice is incapable eyther of stop or stay.

She worketh in vs by the shining light, which is infused into the conscience and mind of man from the glorious beames of true reason, making vs to know, that al good, al honest things, ought to be atchieued for the loue of themselues: and that a man should not so much as thinke, much lesse desire to haue, or wil to do that which is naught, dishonest and ignominious, because it is contrary vnto goodnes and vertue, which are the columnes of vertues foundation, and (to speake properly) the two obiects which shee proposeth and about which she is alwaies conuersant.

We saye that shee impresseth in our vnderstanding a perfect knowledge of

the

the true good. But now let vs define good to be that which is desired of all, to bee beloued of it selfe, forasmuch as none would desire it were it not good. But the nature of that which is good, requireth also that it bee honest, pleasant and acceptable.

Hee then is good which hath these blessed gifts: humanity, affability, pleasace, curtesie, simplicity, liberality, modesty, and that declares the goodnesse that is in him by his sweete and louing conuersation; dooing vnto all, such things as are both good and profitable. For bounty and goodnes can bee no more without loue then fire without heate.

Vnto goodnes we ioine verity, forasmuch as it is the basis and foundation of vertue, and whereon all things are grounded, which are, which ought to be knowne, which ought to bee beleeued, sayd, and done, and without which nothing can subsist. It is a light which first of all is exceedingly cleere and splendent in it selfe, and which illuminates

nates the minds & soules of those that regard her with due contemplation.

The means of seeking, and possessing this verity, consisteth in the inquisition, vnderstanding and beliefe: for (it being a light, a shining, and a glorious light) it is our fault and not hers if shee be hidden, if shee be secret. Wherefore we ought to make a serious search, of her, and vnderstand her well, before we can beleeue her, before wee can possesse her. But it may bee, that the vnderstanding and minde of man is so inuelloped, so muffled with the thicke cloaking and choaking clouds of vice, that it cannot be able to giue intertainment vnto the knowledge of veritie, for as much as it stoppes vp the passage and entrance of the Soule, against both the knowledge and the loue thereof, detaining the spirite captiue, and forcing it downe vnder the yoake of seruitude. But as light dispersteth the clouds, and driueth awaie darkenesse, beeing vtterly vnable to haue any communitie at all

therewith

therewith: ſo truth expelleth ignorance, and neuer ſuffers any communities, or hath any commerce with vntruth. She diſcouereth that which is ſecret and hidden, diſcerning all things, by their true and proper differences: ſhee teacheth to know truely and certainely the nature and quality of euery one, & how to iudge infallibly. Hence it is that ſuch as worke miſchiefe, are vnwilling, nay they feare to haue their wicked actions made manifeſt by verity. And contrarily a good man is ſo conſtant, ſo reſolutely aſſured in his confeſſion, that none can conſtraine him to deny or diſauow what hee hath done, what hee hath ſaid; but rather ſhewes himſelfe, nay certainely is, ready to ſeale it with his bloud.

Verity needs not any decking ornaments or any helpe of outward things to magnifie her worth. She taketh delight to be naked, and effecteth many things of great moment by her pure ſimplicity: ſhe will not, nay ſhe cannot bee peruerted by the flattering elo-

quence

quence of false witnesse and calumnious testimonies: for by her nakednes (which is bright & glorious) shee quels them all, shee vtterly confounds them.

It may be that shee may sometimes be oppugned, but neuer vanquished. For to be vanquished, is to be diuerted from a former determinate consultation, to bee changed from an absolutely-intended purpose, or beeing assaulted to become subiect to the power of an enemie. Euen in this sort are we vanquished by the trecherous affections of a couetous and a greedy minde, making vs to forsake and abandon the paths of vertue. He is truely ouercome or vanquished, that hath lost his sute or cause in iudgement: and so is hee, who being ouercome in warre eyther by strength or stratageme, becomes a seruant, (nay, seruile slaue) vnto his enemie.

But if any of these or the like inconueniences chance to be founde in verity, it must then needes bee confessed, that indeed she may be foiled; nay, quite

ouer-

ouercome, by violence, by iniuſtice; but neuer ceaſe to be the ſelfe ſame in ſubſtance, no more then the pureſt, the perfecteſt gold can ceaſe to challenge the appellation of gold. It is moſt certaine that it may bee ſometimes obſcurde, and diſguiſed, by calumnious detraction, by ſlanderous reproch, vnder the face-changing viſard of trecherous falſhood: but neuer can bee changed into a truthleſs fable; for aſmuch as that which is, can neuer bee tranſlated into that which is not. If ſhe be proſecuted by the perſecuting hands of bloudy Tyrants, it is not impoſſible for her to ſuffer iniurious violence, in the perſons of thoſe that follow her, but impoſſible in her ſelfe: for ſhe cannot bee inforced to ſubmit her ſelfe vnto the pitty and compaſſion of her foe falſehood, but continues alwaies victorious alwaies triumphant. For verity ſubſiſteth by it ſelfe, and by her owne force and power, preſerues her eſſence to eternity.

In like manner may we ſay that ver-

tue

tue is a habit in goodnesse which rests not contentfully satisfied, by imprinting onely in our minds the apprehension and bare vnderstanding thereof, but giues direction also vnto our will; which wee define to bee that absolute and free facultie which onely is in our power, wherby we desire the true good, and eschew the euill by the helpfull assistance of reasons conduct. It is most certainly true, that the nature and quality of our will, cannot tolerate it, to imbrace any other thing within the louely folding armes of earnest desire, but that onely which is *verè bonum* truly good; without eyther couetingor willing that which is any way euill.

But herein lyes the cursed crosse of all, that vice and falshood become eftsoon disguised, counterfeited, and attiring themselues with vertues abillaments are often represented vnto the worldly man vnder the persons of goodnes and verity.

And againe, the affections, breaking their ranks of order, and falling into

monstrous confusion (which is to obey them) doe wholely bend the courses of their desires, towards that which indeede is nothing else but a vain shew, a false shadow of pretended good.

Wherfore it is most necessarily expedient, that she be inlightned by reasons glittering rayes, to bee instructed and directed by the guidance of vertue, in the election of that which is good, and in the discerning of that which is pure and perfect from that which is false and counterfaite: briefly, so to rule and gouerne the affections, that they obey her as dutifull seruants, following and seruing her to the atchieuement of the true good.

For indeede humane affections are settled in the minds of men, to cause vs to reioyce, when we haue beene the authors of any good, affecting the soul as it were with a ioyfull trumpet, and to condemne vs when we haue done euill as a sharp reuenger of the same: so that wee beeing conuinced in our selues of doing euill, our consciences being tou-

ched

ched, with the remorsefull feeling ther-
of, are incontinently most eagerly dis-
pleased, yea most vehemently incensed
against ourselues, as if they sought to
worke vengeance by our selues against
our selues, and so heereby begetting in
vs a certaine affection which is called
shame; neere in condition vnto angry
choler, which with a cruell and a tor-
menting hand inflicteth punishment
on our selues, to redeeme our soules
from that disease. To this blamelesse
choler (after this sort ingendred with-
in vs) may also bee added the hart-pi-
ning feare of others Iudgement. And
then shame and feare conspire toge-
ther to effect this passion: which ha-
uing taken possession in the heart, be-
getteth that habit which is called
blushing bashfulnes; whose peculiar
property it is to feare not onely the
base dishonour and shamefull reproch
of euill doing, but the merciless
Iudgement of others also, and dis-
aming censure of the common
sort.

They are therefore the rames of reasons moderation, which bridle our will from eyther declining or perseuering in that which is eyther euill or erroneous, and by her diuine instructions conformeth vs vnto that commendable habit, to cause vs to march forward constantly in al that which is inseparably conioyned with iust endeauours, captiuating the affections of our souls vnder the prescript institutions of her lawes. But let it bee, that the mind of man is stored with many sundry affections, as loue, hate, boldnes, feare, sadnes, ioy, hope, despaire, anger, enuy, a wicked, and a good will: yet notwithstanding vertue is neither an affection nor yet any other of the faculties of the soul, but an vsuall habit & familiar custome of doing good, through the election and desire herof, and a meane betweene the extreames of affections and passions, in such sort that a wicked or a good man is distinctly discerned by either vitious or vertuous actions and is not (as some would haue it) de-

cried by affections. For to man, for hauing eyther loued, or hated, feared or not feared, cannot bee attributed this appellation of euill or good; but hee alone, which feareth or feareth not, that which he ought or ought not to feare: forasmuch as hee that effecteth any thing, only by the motion of his will, without aduised and deliberate consultation thereof, cannot in any sort duely challenge vnto himselfe the title of vertuous: but can rightly do the same, if hee haue executed it with willing desire, hauing before sufficiently consulted and knowne it to be good.

In such sort that no man for eyther louing or fearing absolutely, can deserue to bee reputed good or bad: nor merit eyther praise or dispraise, but he alone which loueth or feareth that which is conuenient or not conuenient. Because to loue, to hate, to dare, to attempt, to fear, to be angry, to be appeased, to be melancholy, to reioyce, are all affections, which are indifferent to our soule, in such sort, as for the things

which happely chance vnto vs, without electing, or considering them, wee cannot bee said to merit grace or disgrace, praise or dispraise. And therefore vertue is said to be a habit of doing well through a willing desire and free election, and a meane betweene the extreames of affections and passions: which ought to busie it self in such sort that shee doe not onely grace the subiect wherein shee is, with the stile of good, but the deedes also which proceed from thence; as the graffe which is ingraffed makes not only the tree good whereon it growes, but the fruites also which proceed from it.

So that we may wel then conclude, that vertue is a very powerfull disposition of the reasonable part of the soule, which disposeth and limiteth the vnreasonable part with agreeable conueniency, and decent proportion, prescribing vnto the affections, a well befitting end, whereby the soule alwaies persisteth in due correspondency, still plotting, still effecting that, which

ought

ought to bee done by the rules of reason. But this powerfull disposition (which wee may very well call diuine reason, whose princely place of residence is the soule) is properly called a morall vertue, possessing the meane of the affections, depending betweene much and little, not absolutely, but in respect. For that which is absolute, is alwaies the selfesame thing in al causes and at all times: but that which is considered in respect of another, falleth out oftentimes to be diuers, according to the variety of those things vnto which it is referred. As for example; If the number tenne bee too many, and the number two too few, the number sixe should be a meane in respect of the two extreames. But relating it with other numbers, it will then straight way happen to bee diuers, according to the diuers respects of the relation: as if ten miles of exercise, for remedying a disease be too much, and 2. miles too litle, sixe miles therefore, will not bee perchaunce iustly a meane: and the

reason of this disproportion ariseth from the manifold diuersities of mans complexions: for it may be, that vnto one, sixe miles wil be too little, and to another of the same disease too much. That is called *medium geometricum*, a Geometricall meane, whereunto nothing can be added, and from whence nothing can bee subtracted. And in such sort, it must bee vnderstood that vertue is the true and perfect meane of the affections of the soul, (as the number sixe is of twelue) not absolutely but in respect: for, hauing a regardfull consideration, aswell vnto the diuersities of the estates and conditions of men, as also vnto the times and diuers occasions of working, it is very necessary that this meane (wherein vertue consisteth) be vnderstood respectiuely. In such sort that being in the meane betweene too much, and too little (as sixe betweene two and ten) as when a man feares and loues extreamely, as well in excesse as in defect, vertue whose residence is is the meane betweene both, is

vnto

nto the one a ſpurre, vnto the other
bridle, forwarding the defect of feare
s farre forth as it ought to bee, and re-
retſeth the exceſſe of loue, for feare it
ould proceede farther then vertues
ounds; obſeruing the conuenient op-
ortunity both of time and place. And
is is that which we are taught by our
ench *Cato* in theſe foure verſes:

wixt two extreames is vertue reſident,
irectly twixt too little and too much:
nought exceſſiue, nor deficient,
rrows of none, yet no wäts cã her touch.

Therefore is vertue ſaid to ſit in the
iddeſt of the affections, becauſe the
iddle parts of all things are of greater
lue, farre more eſteeme, then the ex-
eames: and the accommodation of
is place, giues her more powerfull
eanes to reſiſt, yea to repell the inor-
nate affections of the mind with the
ich ſhee is inuironed. For ſithence
fect and exceſſe, too little and too
uch, are vices followers, (of neceſſi-
e) the meane belongs to vertue; as

the

the white marke in the very center o
the butt, whose eminency will not suf
fer it to escape the eyes of any : And
whosoeuer declineth (bee it neuer so
little) eyther on this or that side, erreth.
And euen as it is a point of greater dif
ficulty to touch the white then to rou
round about the same: euen so it is
great deale harder, to be vertuous the
vicious. Vice is infinite, and therefor
hath no meane, in such sort that nei
ther too much neyther too little, ney
ther excesse nor defect in vice, ca
make vertue; as a theefe, or a mur
therer, bee it much or little, neue
ceaseth to bee a sinner. For whoso
uer is a theefe, a murtherer, an adu
terer, in what sort and measure soeue
it be, doth sinne continually. Contra
riwise, vertue hath her bounds, her li
mits, which none can passe beyon
without beeing spotted with vices bl
mish: for as rash and presumptuous a
dacity is the excesse of that, which
seemely and conuenient vnto man
fortitude; so is heartlesse feare th
mo

nõstrous defect of the selfsame thing. Wherfore whosoeuer casteth himselfe too saucily, too presumptuously, euen into the iawes of danger without coũcel without consideration, ought not to be accounted wise and valiant, but foolish and desperate, and hee whom feare constraines to tremble at the sight of an enemy, to bee esteemed a coward.

It happeneth then, when as vertue would preserue a man from destructiõ, which is procured eftsone eyther by ouerdarings, rashnes, or trembling cowardice, she carefully retaines him within the limits of courageous valour, and true fortitude: As also in like manner, lest he should suffer shipwracke against the rocks of auarice, or perish in the quicke-sand of prodigality, shee most wisely, most louingly, directs his course throgh the passage of liberality.

So, moral vertue in generall, instructeth man to ouersway & command (according to the reasonable prescriptiõs of watchful prudẽce) al the inclinatiõs & actions of the souls irrational parts,

keeping them

them all within the circle of mediocri
tye: cutting off all both the exceſſes &
defects of paſſions and affections, hol-
ding them within the meane, betweene
too much and too little; to the end tha
man might be preſerued from errour,
aſwell in regard of his owne particular,
as for the publike weale of humane ſo-
ciety. For the multitude of the wiſe is
the preſeruation of the world. In like
manner the vertuous onely, which
through his own wil, his own election,
doth vertuous actions is to bee much
commended, and eſteemed worthy o
great honor. Wherfore whoſoeuer ex-
erciſeth himſelfe heerein, and is indued
with this habit, is accompanied with
pleaſant delectation & ſweet content,
as the ſunne with light, the gay appa-
relled ſpring time with greeneneſs, and
the choyceſt flowers with their fragra
ſmells. For vertue marcheth ſtill be-
fore him, like an impregnable ſhield
and an enſigne of glory: in ſuch for
that nature hath placed nothing ſo
high, but her endeauours can aſpire
vnto

vnto. It is shee that crowneth Kings & Princes: yea, it is she that hath sceptred the sonnes of those, whose hands haue beene galled with the spade and mattocke. It is shee that hath tempered the trembling fearfull heart, with bold assurance, & giuen prudence to the rash. It is shee that strengtheneth our soules within, with assured constancy. It is she that expelleth from our hearts, the hideous terrour of seuere death of pining sorrows, and sense-benumming shame, wherwith the enuious endeuour to cõfound vs. It is she that armeth vs with cõfort, against the losse of children, of friends, of goods: and as soon as opportunity presents it selfe, shee bringeth vs before dangerous hazards; but with an intent, to teach vs how to ouercome them, and lastly leadeth vs by due perseuerance, full vnto our God, who is the absolute perfection of all vertue, and the soueraign good of godly men. Therefore let vs say,

Whosoe-

Whosoe're can vertues nakednes espye,
Wil be inamored with her presently, (pre
Leaving fraile riches, & the worlds van
To trace her paths, that is so good a guid
Her golde treasur's never wil decay: (de
Her honor's certain, & more bright the
Such all love her, mill'os of plea ur's gai
And whosoe're lou'd her, ne're lou'd in va
The throne wheron she sits is verity.
She Crowns her lovers with immortality
To cousen and deceive, she ne're consen
She hates base counterfeiting cõplement
She shews at first the greatnes of her pai
And yeelds content (at last) a blessed ga

The Diuision of Ver-

ue *into her foure princi-*

all parts; from the which, as from their sourse, all other subal-ternate vertues *spring.*

CHAP. II.

AS all the imperfections of the soule are called passi-ons, and vices: euen so their contraries which serue as remedies vnto the same, are called vertues. And al-though vertue bee alwaies one, and the verie same in her selfe, and

in

in respect of her selfe may be said to h
extream, being accomplished with
perfection: yet by making distinctio
of her proprieties, diuers appellatio
may be giuen vnto her; aswell becau
in euery good action, there is alwa
some particular vertue, which is mo
eminent then the rest. as also becau
she produceth diuers effects, accordi
to the subiect wherein she is: somtim
conforming her selfe vnto the mann
conditions, and naturall inclinatio
of such as possesse her. For this reaso
vertue is diuided into foure princip
parts, to wit: Prudence, Temperanc
Fortiude, and Iustice.

Prudence hath the preheminenc
being the first in order, as the most n
cessary of them all, for the moderatio
of worldly things, whereby man is i
riched with morall vertue, beeing
infallible rule to square out humo
actions by, and by the which also h
may attaine vnto the vnderstanding
the true God, and the election of
wayes, which leade thereunto. Her o
fic

ce is to consult aduisedly and chuse
isely, that she may thereby put that in
xecution which vertue commandeth;
o wit, that which is honest, and seeme-
, not for any other end, but onely the
ue of the thing it selfe.

It is by her, that man is alwaies inue-
ed with a well tempered disposition,
udently to vndertake, and wisely to
xecute that, which serious and ripe de-
beration, with a due consideration of
l other circumstances, shall truely
forme the vnderstanding to bee
ood.

The morall Philosophers haue at-
ibuted vnto Prudence, the hauing of
ree eyes; memory, vnderstanding &
rouidence. With the first eye, she con-
dereth the times past, With the se-
ond, time present; and with the third,
at which is to come. Likewise, the
udent man, by the consideration of
ings past, and that which hath ensu-
d them, will iudge so (in the like cases)
f that which is to come: and then with
ng (but, not seeming tedious) delibe-

 ration,

ration, will attend the time, consider the perills, vnderstand the occasions and giuing sometimes place vnto time, and alwaies to necessity (still prouided it be not repugnant to his dutie) will at length, courageously set his hand vnto the worke. For, the remembrance of things past, to the Prudent man, standeth in great steade concerning things present, and also makes him likewise to foresee the things that are to come.

He beleeueth nothing suddenly, effecteth nothing in choler, or in passiõ, but referreth all his actions both priuate, and publike, to a good end: which is, to the seruice of God, and the good of his neighbor. Temperance is a firm and constant domination of the reason, ouer concupiscence, and other excessiue and turbulent motions of the spirit.

She preserueth in mediocrity, the desires & inclinations of the soule, redeeming them from vices bondage, wherunto they were captiues, reposing

them

them again in their former free estate. She serues as a bridle (to restraine the extrauagant courses of voluptuousnes, making a man both good and vertuous, euen in the middest therof. Shee serues as an abridgement of all superfluous couetousnesse, and wanton affections, as well of the soul, as of the bodie, and as a ruling discipline, directing vs to gouerne (by the due choice of time, and obseruation of meanes) such affections as are both naturall and necessary. Briefly, she is the pillar of defence, the flesh-subduer against luxury, the rasor of wicked thoughts, the rebuker and chastiser of vnbridled desires, and the seuere mistres of wanton eyes.

On the other side, shee is the nursing mother of cleane continence, she mollifies the heart, and makes reason attend thee, as thy counselling seruant in all thine affaires. This vertue is diuided into foure principall branches: Continence, Clemency, Modesty, and Order.

Continence appeares as well in the actions of sobriety, as of chastity. Clemency consisteth principally in pardoning offences, euen when it hath fit and conuenient opportunity to reuenge.

Modesty is the knowledge of a comly demeanor, euen in time of prosperitye, and of vsing well the gifts of fortune. Order consisteth in the disposing of al things in their proper places, by suiteable degrees and conuenient proportions, to their well being.

Fortitude, being the third Vertue in order, is a certain immortall good, seated in the power and guidance of the soule, fortified and confirmed by the diligent study of Philosophy; which importuneth man, both to chuse and effect all things by his owne desire, onlie for the loue of the things themselues.

She leadeth a generous and a noble spirit through the hardest things, most dangerous, and of greatest difficulties to the end that it may augment his honour

nour and giue greater cause of ioy, when as he hath triumpht ouer such designes. She aduanceth our minds; and infuseth into our soules, a wondrous desire of aspiring euen to the highest part of that, which is most high most excellent, most honorable, most commendable, most profitable.

Her greatest vndertakings are without feare: she stickes not (after sound counsell and serious aduice) to enterprise actions full of threatning dangers, and to persuere therein, with immoueable constancye. For, Constancy is the diligēt page of manly Fortitude, and is neuer from his elbowe, though shee tread the crimson paths of warre, and march euen vp at knees in a fielde of bloud. Moreouer, none of the vertues can be consummated, and truely accomplished without constancy. Hee that hath one vertue hath not alwaies the other; but hee that hath this, hath all others whatsoeuer; forasmuch as shee is neuer found, but euen in the full perfection, both of the will and power.

And therefore she magnifieth her possessour, making him to disdeigne eyther the pinch of sorrow, or the feare of death: making him to account nothing, eyther intolerable or troublesome, which is possible to befall a mortall wight; nor any thing bad, which is eyther necessary, or inevitable. Briefly, it is the knowledge of that which ought to bee sustained, when as we fight for the maintenãce of Iustice.

This vertue is also diuided into foure principal branches, to wit: magnificence, Confidence, Patience and Perseuerance. Magnificence, is shewed in the atchieuing of great and excellent things.

Confidence appeares, when as a generous mind is indued with an assured hope of the happy successe of his vndertakings.

Patience appares, in the voluntary and continuall sufferance, which is sustained for the meere loue of honesty and vertue.

Perseuerance, is seene in the perpe-

tuall

uall Constancy, and firme continuance of dessignes and resolutions, enterprised vpon good considerations by the perswasions of reason.

The fourth and more eminent vertue is Iustice: which we define, to bee a constant and perpetuall willingnes, of doing right and reason vnto all, with an equall and proportionate distribution according to euery ones merite and desert.

Wherefore this vertue comprehendeth within it selfe, all others whatsoeuer; forasmuch as man should not be able to discerne iust from vniust, thereby to embrace the one and eschew the other, were hee not also indued with prudence: for as much as this is a peculiar property, solely depending on that vertue. In like manner also hee would hardly be able to put in practise the preceps of Iustice, that is not indued with temperance; wherewith hee might moderate all the passions, and particular affections of his owne minde.

Furthermore, hee cannot fully performe one of the chiefest and diuinest parts of Iustice (which is, to giue helpe and succour, vnto the afflicted & persecuted soule, when there is need thereof, be it in what danger soeuer) if, by reason of manly courage and true fortitude, he doe not contemne death, sorrowe, griefe, and whatsoeuer else the world containes, and so to be (as neare as flesh and blood will permit) a perfect imitatour of Diuinity.

In such sort that hee alone is to be stiled Iust, which rendreth good vnto as many as he can, without offering iniurie vnto any one, hauing no striuing contentions within his owne breast, remaining a louing seruant to his God, and a gentle friend vnto his neighbour.

This vertue is twofold: *Distributiue & Commutatiue.* The Distributiue, consisteth in giuing vnto euery one according to his merit, whether it bee honour, dignity, or punishment. The Commutatiue, consisteth in obseruing

our faith, and credit in our promises & couenants; and neuer doing vnto any, that which wee would not haue others doe vnto vs.

From this generall fountaine, issue forth these foure riuers (which by an Allegory haue bene termed the riuers of the terrestriall Paradise, which alwaies water the little worlde) Prudence, Temperance, Fortitude, and Iustice: which are as necessary to be conioynd, and vnited in him, which desireth to be perfectly vertuous, as the separation of them would bee preiudiciall to his estate. For no man can bee temperate, if hee bee not formerly prudent: forasmuch as euery vertuous action proceedeth from knowledge, and vnderstanding. In like manner man can neuer be truely valiant and magnanimous, if formerly he be not temperate; forasmuch as such a one, that is indued with a generous and an vndaunted spirit, without moderation would in a short season become desperate: and he that should be temperate and not courageous

rageous, would in a ſhort time become a coward. In like manner, Iuſtice without Prudence, and Temperance, would ſhortly bee tranſformed into bloudy Tyranny. In ſuch ſort the vertues, being vnited and knit together, are all abſolutely perfect: but, beeing diſioyned once, and ſeparated, they become feeble, & are ouerborn by the ſtrength of vice. Wherefore theſe fower vertues being ordained as a ſure baſis, and firm foundation vnto euery one, that earneſtly deſireth to bee perfectly vertuous, they ought to ſerue him as an obiect and mirrour of his contemplatiõ, wherein he ſhall not onely behold the vgly deformities and defects of nature, but alſo remedies againſt the ſame: to attaine vnto the which, three things are to be obſerued by him, which ſhall be declared in the Chapter following.

Of

Of such things as are requisite in the acquist of vertue, and which concurre to the perfect accomplishment of a vertuous man.

CHAP. III.

THREE things ought to beevnited and conioyned together in the acquist of Vertue, and full accomplishment of a vertuous Man: *Nature*, *Reason*, and *Vse*.

It

It is the office of Nature, to incline vs, Reason to direct vs, and Vse and Custome to conforme and confirme vs.

Nature in generall is a certaine infused power or faculty, diuinely planted in things created; which attributeth vnto euery one of them, that which appertaines vnto them, and from whence they receiue, not only a certain quality of being, but of doing also, and ingendring others like vnto themselues.

This we may define to be an instinct and inclination of the spirit, which is naturally bestowed on euery creature, on some more powerfull, on others lesse, deriuing an operation from the Qualities of the humours wherof the Creature is Composed, which instinct inciteth and incourageth the soule to search diligently, and earnestly to desire that, which is good for her; being alwaies for the accomplishing of this effect, in perpetuall action, in continual motion: like vnto a plot of ground, which freely of its owne accord, produceth all kinds of weedes being neglected

ected, and vnhusbanded; but being carefully manured, produceth fruits that are exceeding good.

In such sort, that mans nature may not vnfitly bee likened to a balance, which is borne downe, on that side, whereon the wind beates most, if it be not the better directed by the skilfull hand of science and reason. For although a man couet and desire that neurally which is truely good, because it is worthy (for its owne sake) to bee beoued; yet notwithstanding through want of a perfect knowledge of the true good, he suffereth himselfe to be oftentimes transported, with the flattering outside of a false resemblance.

Wherfore it is most necessarily expedient, to be timely circumspect for the forming of the natural disposition and inbred qualities of yong children, euen as soone as they attaine to bee capable of reason; and then aboue all things to be curiously precise in making prouision both of honest, learned, and discreet teachers. For, euen as careful and skilfull

skilfull gardeners, do vnderprop the
young and tender graffes, with ſom
ſupporting ſtayes or other, to the e
that they may preſerue them ſtraigh
Euenſo, wiſe and diſcreet teachers ſe
ſon the harts of yonger youthes, wi
wholeſome counſells and good pr
cepts, thereby the better to conform
their manners to Vertues Lore: For, h
uing had a vertuous education, bo
in youth and infancy, they wil at leg
in their riper yeares, be moderate, ſo
ber, well ſtaide, and temperate: a
therefore ſuch tutors are to be choſe
as are knowne to be of honeſt and c
uill conuerſation, which will reade no
thing but the wholeſome doctrines o
good Authours, nor permitte the
charge to frequent any companies, o
buſy themſelues about any actions bu
ſuch as beare proportion to honeſt
birthes, and vertuous breedings. Bu
the greateſt, and moſt eſpeciall care o
all, is to be had of the generous & ten
der plants of noble parents (being the
principall pillars, and cheefe maintai
nen

ners of the State) whose tender yeares ought to bee seasoned with frequent, dayly, nay with continuall admonitions, counsells, and precepts, which may gently incite them, and dulie forward them, to the loue of vertue, representing alwaies before their eies, the neuer dying records of their fathers deedes, whose immortall fame, honour hath registred vnto eternity, that the fresh remembrance thereof, may beget a desire in them, of worthy imitation; for as much, as good education is the sourse of all bounty, and vertuous breeding the chiefe foundation of a blessed life.

A curse therfore shal attend on such fathers, as are neglectiue of their childrens breeding: and most miserable also is that Common-wealth, wherein youths education is light accounted of. This is the fountaine of rebellion, sedition, murthers, contempt of Princes lawes, yea of Princes themselues, of rapine, extortion, infidelitie, heresies, and atheisme, and the like.

Againe

Againe, the graue Philosophers of auncient time, neuer thought any thing worthy so much praise as the carefull education of young children; hauing wisely considered, that good corne can neuer be reapt, except the field be well manured, and good seed sowen vppon the earth: Euen so the vile corruption of our depraued nature, of its own appetite more inclining vnto euill, then vnto good, is an obstinate stickler against vertue, making vse of her quaintest deuises, treacherously to vndermine, and with malicious subtilty dispossesse her of the soule of man: so that no humane thing whatsoeuer can withstand such violent forces, but the vertuous precepts learnd in tender youth.

In such sort, that all those that are not (yet desire to bee) conformable to vertues discipline, ought to sollicit the Lord of heauen, and onely giuer of soule-sauing grace, with instant and feruent praiers, that his goodnes would bee pleased to incline the motions of

their

heir hearts, and bend their peruerſe atures (forward in vice, but froward in he ſearch of vertue) towards the loue nd liking of the ſame.

Reaſon aſſiſteth vs in the proſecuti-n, as a friendly Directrix, and curte-us leader of a blinded nature: and herefore is ſhe ſaid to be that faculty, nd vertue of the ſoule, which is called ſtimatiue, or *Ratiocinatiue*, ſo exceed-ng neceſſary vnto man. She it is, that ueth iudgement of things imagined, nd apprehended by the ſenſes, to in-rme our ſoules, whether they be true falſe, and whether they ought to e-ct or reiect them, beeing good or ill.

On good cauſe, therefore is the mid-ſt of the braine, aſſigned to bee her rone, being ſeated as it were in the ghеſt, and ſtatelieſt, yea the ſureſt d ſtrongeſt fortreſſe of the fleſhly ilding; to ſit and ſway there (beeing the center of all the other ſenſes) as mpereſſe, and commander of them She it is, that cauſeth the diſcourſe,

and giueth Iudgement both of true
falſe. She can, yea doth diſcerne, b
the according Sympathies, and thr
ning antipathies, of naturall things;
accordingly vnites, or ſeparates,
ought to be vnited or diſioyned,
king an abſolute and a true diſtinct
betwixt one and other: and ſo
due and ſerious circumſpection,
counting all the circumſtances,
ferreth all things to their owne pro
place.

And therefore it is very requi
that ſhe fully and freely enioy her p
per accommodation, without in
medling, intangling, or incombr
her ſelfe with eyther the imaginat
or the fantaſie. Whoſe Iudge ſhe ou
to be, eyther to approue, or condem
that which ſhe ſhall finde eyther to
good or euill; and ſo to correct, a
detaine them from outward courſ
with the raines or bridle of moder
on. For if Reaſon ſhould be incombr
with them, confuſion would beget ſuc
a trouble, that ſhee would neuer bee

e to iudge (as shee ought) of such
ings as they would represent vnto
r, but would be transported beyond
t selfe, as if shee were deposed from
r seate: in no other manner, then if
e chamber-maides should be aboue
eir mistris, or at least walke with her
true equipage. But if she remaine a-
ne, in her owne proper and peculiar
te free from the troublesom incum-
ances of the other two, after she hath
ll considered and throughly deba-
d with her selfe all those things that
e brought before her by the other
nses, shee will straightway pro-
unce sentence like a wise Iudge:
r there is none that iudgeth after
r decree.

Wherefore it is, that her seate of Iu-
ce is in the middest, where she onely
th commission to heare, and deter-
ine of all sorts of Causes, of what na-
re and quality soeuer: shee hath
rectly behind her, Memorye, in
ade of a Scriuener, or Secretary,
inrowle, and register within a cer-

taine booke, all her ordinances and de-
crees.

Euery good thing also, wherof ma-
is capable, is preserued in the golde-
cabinet of the soul. For this cause the-
fore, it is very conuenient for man, t-
be well aduised in the search hereof, a-
the end that he may be able to discer-
and not to chuse the false, and counte-
faite, in lieu of the good & perfect, b-
ing (only through the defect of kno-
ing: viz. of good, from ill) oftentim-
deluded with the outward apparance
fained goodnesse, which is farre fro-
being so indeed; being only so accou-
ted through errour and false opinio-
by which the greatest part of men a-
vsually deceiued, making them to p-
ferre imaginary, and apparant goo-
onely of the bodye, before such as a-
reall and essential of the soule, yea so-
as are temporall, before eternall.

And therefore euen as our eyes a-
vnable to doe vs seruice, or to beho-
any thing in darkness, without the b-
nefit of light: so haue our soules gr-
ne-

ed of reasons light, to helpe our pas-
gethrough the darknes of error, and
ghtles clouds of ignorance, that they
ay thereby gaine a power to discern
erity, from forgery, true good, from
ined good, and honest vtility, from
contrary.

But euen as God out of the bowells
his infinite goodnes and mercye,
th prepared for man, a farre more
cellent blessing, then for beasts: so
like manner hath his bounty ordai-
d meanes both for the finding and
uition of it. The difficulty of finding
(whereof some accursed wretches
re to accuse God) doth wholly pro-
ede from our owne imperfections.
or, the darknes of error, and cloudes
ignorance, which sinne hath vshered
o our soules, haue bene the onely &
solute cause thereof: from the which
ankinde should haue beene alwaies
e, had it but persisted in the perfe-
ion of its first nature.

Yet howsoeuer, (notwithstanding the
fect wherewith the soule is so foulely

blemished,) we alwaies doe behold th
naturall light and glorious lampe
shine brightly in the vnderstanding
mind of man, which is in farre gre
measure bestowed on him, then on br
beasts. In such sort that wee haue
litie to recount the excellency the
of, by the discourse of reason:
shee passeth from thinges know
to thinges vnknowne; going fr
generalls to specialls, and the
discends to indiuidualls. And in
manner, she remounts againe, by
same degrees from one vnto anot
and so compares them all, amon
themselues. For as soone as the im
nation hath receiued the shapes,
impressions of those things, which
presented vnto her, by the ministe
the externall senses, the consider
of reason immediately succeed
which maketh diligent inquisitiō o
that, whatsoeuer may be in the vn
standing, both of the abundance, an
the want that is there; making it r
turne vnto her view, the more be

tely to contemplate thereon, and
e better to informe her selfe what
is that shee hath, or hath not, how
is, and after what nature and qua-
yit is.

Then an on reason abstracteth from
sible things, things inuisible, from
orporeall incorporeall, things secret
nd mysticall from such as are plaine
nd triuiall, and lastly things gene-
ll from things particular. After this
ed referres all these things, to the
dgement: which is the chiefest ver-
e and power of the soule, which
omprehendeth all the other facul-
es; and which is reposed in the
ontemplation of the Spirite, which
the ende of the search and inqui-
ion of veritie, and as a certaine
nd sure respect of all other thinges,
hich haue beene collected and cho-
en by reason, and receiued and appro-
ed also by the Iudgement.

Wherefore it is, that wee say, that
here is a double discourse of reason in
an: the one in the theorique and spe-

culation, whose end is verity, & which hauing found the same proceedes no farther. The other in practicke, whose end, for which it worketh, is good; and which hauing founde, doth not rest there only, but passeth yet farther forth euen vnto the Will: which is another power of the soule, of wondrous excellencye, which God hath endowed man with, that he might therby, loue, desire and followe that which is good, and eschew, hate, and fly from that which is euill; and if he doe, or haue erred, to return againe into the paths of Vertue by the helpfull guidance and direction of Reason. The will of man hath two actions belonging to the same, the first is an inclination vnto good, whereby she desireth, shee followeth, she imbraceth it: the second is a diuersion from euill, wherby she flyeth, and forceth herselfe from it.

Yet howsoeuer, it is alwaies to be vnderstood, that reason doth not sway or dominere ouer the wil, as Princes and commander, but onely as a mistresse

informe, and as a guide to instruct her, telling and teaching her, what is to be followed, and what to be fled from. For the will hath not any light from, or by her selfe, but is illuminated only by the shining rayes of the vnderstanding, that is to say, by reason, & Iudgement, which are conioyned with her.

Euen so the will doth neyther couet, nor reiect any thing but that which reason hath formerly declared, to be eyther good or bad: In such sort, that the act of the will proceedes (indeed) from her selfe, but is both iudged and counselled by reason, & onely borne and brought foorth by the will: which doth nothing else but put that in execution, which the vnderstanding hath conceiued and iudged to bee good, or flye from that which it reprooueth.

Wherfore if the Wil of man do conioine it selfe with reason (which is heauenly and diuine) in the pursuit of vertue, she would gaine by this her combination, to be like vnto it, and would also

so

ſo then, with great facility, bee able to rule and gouerne the ſenſuall parts which are vnder her, remaining alwaies full of ability, and power to conſtraine them all to obey her, as their Lady and miſtreſſe. But if the will of man diſdainefully diſeſteeme her, and contemne her counſells, and inſtead of mounting aloft, towards that glorious ſeate of all admired excellency, deſcend towards the ignoble part of filthy ſenſualitye, dedicating her ſelfe and making a league with it; ſhee ſhall then become like her luſtfull copeſmate, and in lieu of her commander, ſhall bee her ſeruant, and heereby become both baſe and brutiſh: where otherwiſe ſhe might haue made that ſenſuall and earthly part to bee celeſtiall and diuine, had ſhe choſen rather to obey Reaſon then paſſions, and preferred the heauens before the earth.

Therefore it may bee ſaid, that reaſon produceth the ſame effect in the ſoule of a Prudent man, that health doth vnto a ſickly body. For, freeing it

from

from all torturing passions, it doth giue a ioyfull pleasance and a sweete contentin all sorts of conditions whatsoeuer, making her both apt and readye to all laudable and vertuous operations.

The thirde that remaineth to be spoken of, is Vse: wherby nature is fashioned and confirmed in the habit of true good. Wee therefore say that it consisteth in the continuall exercise, aswell of the minde as of the body, in the studie, trauell, and disquisition of honest things; for as much as that which is done once and againe, yea often reiterated, nay continued with a pawselesse perseuerance, shall bee absolutely accomplished at the end.

For euen as little droppes of water, by the continuance of time, doe hollow and pierce the hardest flint: Euen so good manners, and vertuous conditions, are certaine effectuall qualities which make a wondrous greate impression in the soule, by a long vse. And how rude

rude, and vntractable a nature soeuer it be: yet at length, by labour and care, diligence and long custome, it is reclaimed, beeing made both attentiue and obtemperate to reasons precepts.

There are 3. points very remarqueable, whose obseruation is meruailous necessary, and of great importance. The first is to contemne slouthfulnes, and eschew all dissolute conuersation. The second is to imploy the time in such things as are both honest and profitable, and to forward all our beginnings with due perseuerance. The third is to reape a profitable benefit aswell from the euil of our selues as from the calamities of another.

Concerning sloathfulnes, it is one of Natures monsters. Nature made nothing idle in the world: but all things (whatsoeuer) haue continuall motion. To proue the which, our soules may serue as a sufficient argumēt, which are continually in perpetuall action.

And euen as the water that makes a standing poole is soone putrefied and cor-

corrupted: euen so the natures and dis-
positions of those that lead their retch-
lesse liues in lazye slothfulnes, are
quickly distempered with a sottish dul-
nes; for as much as lazines is not only
exceeding preiudiciall to the perfecti-
on of the soule, but also a sterne ene-
mie to the bodies health: for the ex-
cessiue rest which is gaind by idlenes,
indommageth more (by many de-
grees) the sound estate of a healthfull
person, then a wondrous painefull, and
laborious exercise. For great and con-
tinuall labours doe extinguish the heat
of luxurye, and fire of concupiscence:
whereas idle sluggishnes addeth fewel,
and oyle, vnto the flames of them. For
as much as hee that doeth nothing,
leaueth eyther to doe, or to thinke e-
uill, or perchance both: which our
poore soules are often guilty of, being
not busied with some contemplation,
wandring and straying vp and downe
like masterlesse and vnimployed run-
nagates, easily to bee diuerted from
truth and honesty, and as easily indu-
ced

ced to follow vanitye: which causeth dayly so many contentions, and accursed quarrels, from whence so many murthers vsually insue.

In Consideration whereof a man ought not onely to auoide such sluggish lazynes, but also to eschew the familiar society & inward acquaintance of all those, whose conuersation is eyther dangerous or vnprofitable; forasmuch as euill examples, and wicked designes, are great corrupters of ciuill demeanors, and onely deprauers of an honest nature: which being peruerted from what is good, there is no mischiefe in the world too great for their attempts, their vndertakings. For vertues exercises being once abandoned, idlenes transporteth man vnto a play, wherin he durst raile, and reuile his louing neighbours, yea banne and blaspheme the name of God, and at length most barbarously consume his substance, and despise himselfe; and then (these things standing thus) runnes into desperate and accursed

courses

courses, and makes base conycatch-ing the only certainety of his future possibilities. Being nowe become a cousening Gull, hee esteemeth it no more sinfull to rob, than to doe that: from robbing hee becomes a murtherer, and so by degrees hee mounteth still, and neuer ceaseth till such time as hee haue attained vnto the highest top of all impiety. For one vice hauing once vndermined the soule of man, and made an entrance into it, all other vices finde the way more easie.

And as for time, (which their sleepy drowsines will not permit them to obserue) it is so choyce, so pretious a thing, that it is said to be, *solum sine pari*, only that in the world which wants a parallel, hath no comparison. This time I say, *cuius neque præteritum, neque futurum, nostrum potest appellari*, which being either past or to come, cannot be called ours: and the present passeth away so presently, that this moment, this pointe of time,

Time

deserueth

deserueth rather to bee called a little little nothing, then the reall substence of any thing. In such sort that these little momentany minutes being once lost, a serious debating with our selues at last, shal find them to be a great diminution of our dayes; whose redemption beeing hopelesse, they doe leaue in our soules a wofull remembrance that they once past by: and opportunity posting by vs, & not finding vs within, or (which is as bad) not ready to entertaine her, hath left recorded in the tables of our memories (to our greatest greefe of all) that when shee proffered her selfe accompanied with good occasion in gentle curtesie, we most vnkindly, or carelesly eyther despised or neglected her: by which neglect we purchased to our selues a wondrous preiudice: for as much as in the obseruance of her, wholy depends the full accomplishment of our affaires. For opportunity being a part of time which presenteth her selfe vnto vs, her acquaintance, nay her familiarity

ought

ought to bee esteemed as of great importance, and not so carelesly to let her passe, and in passing, lose her; for in suffering her to turne her backe, shee is past and wee haue lost occasion, which beeing once escaped can neuer be recouered: from whence proceeds euen as much blame as dommage.

If the Pilot prize windes, times, and tides conuenient for his voyage at a high rate, arming himselfe with manly courage, to withstand the angry seas tempestuous outrages, how much more carefull ought wee to bee, to make good and profitable imployment thereof, towards the attaining of the knowledge and vnderstanding of the celestiall Nauigation; who are not to passe through the stormes and tempests of the sea; but the surging billowes of passions, and death-menacing outrages of our leud affections; which are farre worse then a thousand perillous rockes and dangerous shelfs, which euery minute, and moment of our liues, doe threaten the shipwracke

of our Soueraigne good, if we haue not learned by long vſe and cuſtome, to direct our affections by the rudder of reaſon, redeeming our time, by applying our ſelues vnto the practiſe of ſuch things, as deſerue commendations; to the end that by an entire and full discharge of our duey, conſummated by perſeuering in our lawfull vocation, we indeuour to fortifie and forward our ſelues, in the attaining of ſuch things that can guerdon both our actions and our ſelues with an appellation of vertuous in this world, and of truely bleſſed in the world to come. The third remarqueable point that ought to be obſerued in the vſe, is to make our experience profitable, for aſmuch as it hath belonging vnto it two meanes: to correct our fooliſhnes, and increaſe our wiſedom. The one is deriued from our owne proper euill, the other from the example of others miſeries.

The firſt hath the more effectuall and preuailing efficacy: but that is alwaies ſome thing preiudiciall vnto

whome

whomsoeuer it happeneth; and that is the reason that it commeth still, before it bee eyther wished for, or welcome: for it cannot bee entertained without both trouble and dommage.

As for the second each one courteth it, both with a willing and familiar complement; forasmuch as his owne person is somewhat free from perill, and can behold that in another, (without hurt vnto himselfe) which may aduertise him to vertuous courses.

For the experience which proceedeth from the remembrance of others miseries, is a very powerfull doctrine to aduise vs. For it is a compendious course and an easy methode vnto euery one, to discerne by the successe of others, how he ought to demeane himselfe in the prosecution of businesse of the like condition.

It may then bee concluded from this discourse, that euery good beginning (next after God) proceedes from nature, the happy progresse, and am-

ple increaſe from reaſons precepts, and the full accompliſhment thereof from vſe. In ſuch ſort then, to make a man perfectly vertuous, theſe three things muſt conſpire together. For nature without reaſon, and vſe, is like vnto a good field that lyeth like a barren deſert, being negligently left vnmanured. Reaſon without nature and vſe, is like vnto ſeed that neuer ſpringeth vp, becauſe it was neuer ſowne vppon the earth. And vſe alſo, without nature & reaſon, is like vnto a good labourer that picketh ſtrawes, or takes leſſe paines, onely through want of ground and ſeede. And euen as a good parcell of ground produceth many bad weeds which deſtroy and quite choak vp the good and profitable fruites, if it be not carefully preſerued and husbanded: Euen ſo a well diſpoſed nature, by bad inſtructions, will ſoone bee corrupted and become pernitious: as on the contrary, hauing had wholeſome education, and vertuous nourture, it will produce moſt excellent fruits; which

vertue

vertue begetteth in all those, that doe conforme themselues vnto her disciplines. For she is neyther dead, nor barren in them: as it is most euidently declared, by the sweete and comfortable effects which shee produceth in a vertuous man, leading him friendly to the palace of perfection, whose entertainment is a happy blisse.

The first effect that vertue produceth in man: which is, the knowledge of himselfe; whereby he may be humbled.

CHAP. V.

IT is the knowledge of himselfe that hee may thereby ascend by degrees vnto the knowledge of the soueraigne good. For it is the duety of a prudent man, to looke into the natures of things and inquire their causes

causes, to the end that he may finde the
diuine reason by which they subsist;
and hauing found it may also serue and
adore the same, and afterwards diriue
therefrom both pleasance and profit.
In such sort that euery one that set-
teth his Soueraigne and chiefest good,
in any thing that is fraile, and corrup-
tible and wherein he taketh ioy but for
a little time, may be more truely said,
to possesse a soule replenished with
molesting thoughts and restlesse per-
turbations, then with quiet content
& peaceful tranquillity, and so conse-
quently, laboureth alwaies with a per-
petuall error, and blinde ignorance
without beginning, without end, with-
out felicity; whereas the soueraigne
good, (whereunto vertue still attaineth)
is a lasting and permanent beatitude,
which comprehendeth within it selfe,
what good soeuer man can wish, and
that whereunto man forceth himselfe
to aspire to make himselfe thereby
blessed for euermore.

Therfore whē we say that it behoueth
him

him to know himselfe: that is, he ought to be carefull for his soule, preparing her, to the knowledge of God his Creator, who framed him, after his owne Image, to the end that we may thereby as in a mirrour, contemplate on his inuisible diuinity, the efficient cause of all wisedome and goodnes: & that by the knowledge of the Vertues with the which God hath inriched the soule of man, he might vnderstand how much he is obliged vnto his maker, knowing that he hath nothing of himselfe, but hath receiued all from God aboue; and so addressing himselfe vnto him, make a reference of all his actions vnto his glory, beeing the onely cause of his essence and sole mainetainer of his existence.



To begin therefore to know God, we ought to haue a knowledge of our selues, to vnderstand what wee are, and to what ende wee were ordained.

But the perfect knowledge of our selues (which harboureth in the soule)

so combinde with the knowledge of God (which is mans chiefe and soue-raigne good) that they cannot be tru-ly and perfectly accomplished the one without the other. For in the one, wee behold God the Creator, and preseruer of the world, who made al things ther-in, for the vse of man, and man onely for himselfe, creating and forming him for this onely cause, after the simili-tude and likenes of himself, iust, holy, good, and vpright in his humane na-ture, the which hee did compose of soule and body.

Of a soule inspired by God with spirit and life, indiuisible in respect of it selfe, and yet distinguished in the ef-fects thereof, which are her natural fa-culties, to wit, vnderstanding, memory, and the will.

Of a body, perfect in its own nature, formed of the earth, composed especi-ally of three principall parts, to witte, essence, life, and sense; whereunto the vegetatiue, and sensitiue soule serue as the middle, betweene the body, and the

the ſpirite, for a knot and connexion of thoſe diſtances, which were ſo farre aſunder.

And againe for the coniunction and vnion of the ſoule of man with god diuinity, it hath another middle, ordained by God himſelfe to ſtand betweene theſe two extreames; which is called abſtraction, or a ſeparating intelligence which is nought elſe but a heauenly grace ſometimes working on our vnderſtanding, thereby to inſtruct vs; ſometimes, vpon our will, thereby to incourage vs vnto good. In the firſt place we call it intelligence: In the ſecond remorſe of Conſcience: In ſuch ſort that it is by her, that all good fortune happeneth vnto vs, when wee obey and beleeue her; and on the other ſide all euil fortune, when we carelesly neglect her.

Therefore O man know thine Originall,
And brauely ſcorne baſe tels of earthly ſeede;
Sith thou ſhalt ſhine in heauens glorious hall,
And art by birth a heauenly plant indeed.

Which

Which is to bee vnderstood of the
mans first knowledge, created by God
o make him partaker of immortality,
nd permanent felicity: and so to haue
lorified his Creatour, had hee not so
asely defaced his Image.
In the other, we consider man fallen
om so great a good, of his owne free-
ill, for his ingratitude and disobedi-
ce: so that he is vtterly despoiled of al
he precious ornaments of grace which
e received from God in his Creation;
nd all manner of iniquity and sen-
all vncleannes haue entred into his
oule, and dispossessed Iustice and San-
tity.
For the which euie-tingling, nay
oule-slaying trespasse, hee forth-with
ecame a slaue to sinne & death; from
hose tyrannous bondage hee can ne-
er be freed by any other meanes, but
y the worlds saluing satisfaction of
im, who is made vnto vs, through the
race & mercy of the euerliuing God,
Wisedome, Iustice, Sanctification, and
edemption. An inconiparable measure,
such

ſuch as neyther fleſh nor bloude coul
euer haue coniectured. For it was no
reuealed vnto any, ſaving vnto th
members of the myſticall body of thi
Redeemer, whom the Philoſophers o
the ancient time did neuer knowe.

But, if it haue beene diſcerned at an
time by ſome who in the erroneous o
pinion of the world, haue bene accou
tedwiſe, or to haue liued vertuouſly i
regard of other men, it cannot be ſai
that God hath regenerated them (t
ſpeake properly) that beeing the gif
onely peculiar vnto his children
but it hath beene ſo, becauſe it ha
pleaſed God to repreſſe and quell th
fruites of their vitious nature, witho
tearing vp the very roots themſelue
that they might ſerue for the conſe
uation of eſtates, and families in th
world, euen as it hath beene beſt ple
ſing to his will. And againe, wee ca
not any way imagine, that there ha
bene any age, ſo monſtrouſly wicke
that hath not brought forth ſom
men of very eminent vertues, whic
migh

might serue to be a shining light, a day-starre in their times. Yea, there hath benefounde, a greater number of those which haue attained vnto the perfection of a vertuous life, then of those which haue benewicked in the highest measure. God alwaies making heerein his bounty, and power to appeare, to haue the vpper hand aboue his enemies: also without the same, the world could neuer haue indured long.

But wee may say, that all these commendable and worthy vertues are nothing else, but certaine ruinous reliques of the image of God in man, which are left there behind, to no other end and purpose but to make vs vtterly inexcuseable in all things, and which produce none other effects in vs, besides the performing the office of a glasse, which healeth not at all, but onely makes vs to vnderstand, and know our blots and blemishes, our reprochfull disgraces and disreputations with the God of heauen, so much the better, by how much they are more

Cry-

Cryſtalline, more cleare.

Certainly then, it is a thing much to be deplored, that humane vnderſtanding ſhould be diſiunited from a diuine intelligence. All her beleeuings are but toyiſh vanities; all her diſcourſes but abſurdities. She very often contradicts herſelfe and being puft vp with vainglory and ouerweening preſumption voluntarily forſakes the ſhining light and burning lampe of the true good to imbrace errour and blinde ignorance.



For this cauſe therefore, the ſource and fountaine of infinite mercy, hath bene pleaſed, to ſuffer one little twinkling ſparkle of light to remaine alwaies in the ſoule of man, which might puſh it forward, to the loue of verity with an earneſt deſire to follow after it: becauſe it often pricketh and ſpurreth him vp, not ſuffering him to ſleepe and ſlumber in the lap of vice; which little, weake (and ſcarce liuely) ſparkle being ſomewhat increaſed by the wind of motion, and ayded alſo

and

nd disposed, by the grace, vertue, nd power of the Author of all good, doth inuite and allure, nay prouoketh nd eggeth him being regenerated by he holy spirite (hauing truely discer- ned, and vnderstood his owne estate, what hee is: and that hee ought to dis- pleate himselfe) to inquire diligent- y, and feruently to thirst after that oodnes, that Iustice, whereof hee was eprined; and that glorious liberty hich he had lost.

The same heauenly grace addeth blessing to his holy desires, making is soule to sucke into it, the doctrine of life, thereby to represse, and cha- sten, all lewde passions, and vicious nclinations; cleanely purifying it, rom all turbulent motions: Lesso- ing him also to accept in good part, he fraile infirmities of the flesh, onely s louing and fatherly castigations or his sinne, and necessary meanes to xercise himselfe in vertuous actions, eeing held in therewith as with a ridle.

In

In such sort that man by the know-
ledge and vnderstanding of himself
hath very great meanes and occasion
both of humbling and admonish
himselfe.

Of humiliation, by the apprehen-
on of his owne vanity, peruerse frail-
tye, and vile corruption, in which
state hee ought to displease his carn
humours, and in some sort despise him
selfe, when as he shall behold engrav
in his owne conscience his perpet
ruine, and vtter desolation. And of gl
rifying himselfe, hauing by this me
ascended vnto the knowledge of G
his Creatour, and Redeemer (whi
succeedeth the other inseparably) a
so most constantly to assure himsel
that millions of his miseries may b
saued by the meanest of his merc
whereof he could neuer finde a rem
die, no not a lenitiue, to redeeme h
a minutes sadnes, in himselfe, when
a true and vnfained humility, he disp
seth himselfe to the receipt of gra
which maketh him able to partici

of that glorious immortality and end-
elle felicity, whereof his soule was rob-
bed by sinnes tyranny.

But because there is nothing in the
whole world, more full of difficulty
then to know our selues, because the
too too well conceiting selfe-loue
which we beare towards our selues, and
our owne actions, blinderh the eyes of
our vnderstanding, in so strãge a man-
ner, that we cannot behold the incum-
bring vices of our soules, and foule im-
perfections that ouerflowe within vs,
which so tuneth our eares with such
sense-bereauing flattery, that we most
wondrously sottish, thinke our selues
to inioy a farre more full fruition of
sense tickling pleasure in listning to
the fawning flatteries of such as wrong
vs, then vnto those (which without dis-
sembling) would fully acquaint vs with
the truth it selfe. All which things be-
ing considered, it is thought requisite
before wee conclude our determined
purpose) summarily to anatomize the
misery of man, and to giue a methodi-

call direction to bee followed, whi
shall teach vs the onely perfect way
the knowledge of our selues. Witho
the which, it is a thing most impos
ble for any to attaine vnto true hum
lity.

First of all then we ought to be m
familiarly acquainted and haue an
quisite knowledge of the corrupt
of our own nature, by the remorse
feeling which euery one ought to h
in his owne conscience, to consid
him (while he too forwardly cien
neth) with a disdainful & sharp selu
nye, all the particular actions of o
men) to return home againe at last
to himselfe and take a surueye of
owne euils. For as long as we ech
our selues some pretty pleasant faule fr
our selues, (saying each one hath
fault, and this is mine) and so comp
it with the notorious imperfection
some vicious man, we presently m
greater beame of our owne vices, and th
our actions worthy imitation.

But if we descend from these pr

et cogitations, and in ſoberſadnes en-
er into a due contemplation of our
rſt form, which bore the reſemblance
f God himſelfe, and make a collation
herof with the eſtate which man is
ow in, then ſhall wee bee enforced to
onfeſſe that the firſt plant of makind,
as wondrous full of exquiſite and ad-
ired excellency, but now the glorie
rof is vtterly defaced, and from be-
g like an Angell, is become like a
aſt full of ſauage rudenes, or rather
ke a forſaken deſert, all ouergrowne
th thornes and thiſtles.

Man being conſidered in the eſtate
f his creation, as he was in the full in-
grity and heauenly perfection wher-
th God ennobled his ſoule; in the
Vorlds beginning, he ſhould haue
ſt occaſion to bee eſteemed the Me-
ropolitan, chiefe Prince and Com-
aunder of all the Creatures of the
Vorld. But beeing conſidered as he
o day, and in the eſtate whereinto
ee is fallen, declining from the com-
andemẽt of God his Soueraign Lord

by his proud ambition, then ſhall h
be adiudged the moſt miſerable of t
world, and farre inferiour vnto al Go
Creatures.

O moſt lamentable and hea
change, that man created after Go
owne Image, a companion vnto A
gels, crowned with honour and glor
Lord of the earth, Citizen of Heau
one of Gods Domeſtickes, and an h
heritour of all celeſtiall happineſs, h
a change, a ſudden change, ſhould b
found all naked, miſerable, poore,
pittifull creature, yea a thouſand tho
ſand times more wretched then t
beaſts which he had tamed.

For indeed we durſt not affirme t
wee are now (in regard of our huma
nature) in any thing more excelle
then the brutiſh beaſts. And if w
would iudge of the truth, as wee a
taught by reaſon and experience, w
muſt needs confeſs againſt our ſelu
that they in very many things d
much ouſtrip vs: as the harmle
Doue in pure ſimplicity: the diligē
An

nt. and painefull Bee in labour and
duſtry: the gentle Storke in kind hu-
anity: the Dog in loue, and firm fide-
y: the Oxe and Aſſe in memory and
membrãce of good turns: the Lamb
mildneſs: the vndaunted Lyon in
agnanimity: the Cocke in watchful-
ſs: the Serpent in prudence: & all in
nerall in content and ſobriety.

And if perchance he doe ſurmount
me one in a good nature and vertu-
s diſpoſition: for that againe he ſur-
ounteth all others in hatred and ma-
ce. For he is more trecherous, more
uell then a wolfe, more crafty then a
xe, prouder then a peacocke, more
xurious, more vngratefull then a
ogge, and farre more dangerous then
oyſonous aſpe.

Beſides, all the moſt wicked impie-
es (if it be not vnlawfull to term them
) which are found but particularly in
uers brute beaſts, (and which pro-
ed in them alſo, from the neceſſity of
ture, without hauing eyther Iudge-
ent or free election of will, for the

perpetration of them) are found a
firmly inherent in the depraued
of man, and euery one of them in
highest degree: and for the fuller
compliſhing of them (if it be poſſible
there is neither induſtry, nor affect
nor will, nor ought elſe whatſoeu
which ſhall not be racked to conſtra
the ſame, to performe its beſt inde
uours.

And ſhall we then vaunt, and bo
of our Iudgement and reaſon, wh
there is nothing beſides a miſty cl
and a clowdy darknes? Or of our f
liberty, or rather licentious looſe
of our will? And of our eyes placed
the higheſt watch-toure of the li
world, thereby to diſcerne a farre o
and diſcerning eſchew all vanity t
would beſiege vs? And of our tong
which ſtead eth vs in nothing, but
ing ſlandering and blaſpheming? A
of our hands, which are moſt implo
ed as our chiefeſt inſtruments for th
and murther? And of our feete, whi
in the paths of ſinne, are (as Mercur

ll of feathers; but in the paths of ver-
eturnd to lead? And lastly, of al the
her parts and members of the Body,
hose diligent indeauours in lewde
xercises, make them seeme to bee as
uicke apprentises, or nimble pages to
niquity.

And so in this manner then we haue
miserably altered and changed that
hich God gaue vs, wherewith to im-
race vertue (but most especially to
agnifie & praise his glorious name)
nto the seruice of Sathan, of the world
f sinne, and of our owne concupis-
ence.

But if when the resemblance of the
orlds Creatour appeared in vs by the
lumination of our spirits, and by the
prightnes of our (then) wel tempered
ffections, wee had some occasion of
glorifying our selues in him; now also
t being through our defect so mon-
trously defaced, or at least so inuello-
ped with darknes, and obscurde with
clouds, that the traces therof can hard-
y be distinguished; haue not we then

as great, nay a farre greater reason of humiliation; and the more especially for that the image of the Diuell hath succeeded it, who being a murtherer, and the father of lyes, hath nothing within the compasse of the earthly Globe, that more resembleth him then wretched man, who is now naturally cruell, proud, and a lyar? I would willingly aske, if man beeing in this sort disarrayed of the garments of grace & gifts of God (hauing not any thing whereof to boast, and yet most profusely boasteth) should not truely merit a publique and general detestation: and that al other creatures should conspire together to vpbraide him with his owne arrogancy?

Humility

In the course then which he is to observe, he should not imitate the Pharisee but the Publican; to the end, that hauing by our selfe-obseruing, truely informed our soules of our misery, we might forthwith make our recourse vnto humility, which onely maketh vs capable of the perfect vnderstanding

of

our owne estate; and so consequent-
y cõming before the throne of God
erforme dutifull obeisance vnto his
oly name as well for our Creation,
also for all other good gifts, which
ee dayly and howerly receiue from
is bountifull and liberall hand, es-
ecially for spirituall and heauenly
ings, which we alone enioy & not a-
y other creature whatsoeuer. And
herefore if we haue receiued any such
racious gift from God aboue, it must
e disrobed, that wee may attaine vn-
o the consideration thereof being na-
ed and in its own proper nature, with
he more facility. For man is neuer
eerer vnto a diuine contemplation,
hen when hee meditates on humane
railety. Whosoeuer coueteth to bee
ood, must first beleeue that hee is
aught. For there are not a fewe that
eceiue themselues heerein, with the
harisee, who thinking thẽselues, Pru-
ent, Iust, Liberal, Magnanimous, and
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had

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of

your owne estate; and so consequently cōming before the throne of God performe dutifull obeisance vnto his holy name as well for our Creation, as also for all other good gifts, which wee dayly and howerly receiue from his bountifull and liberall hand, especially for spirituall and heauenly things, which we alone enioy & not any other creature whatsoeuer. And therefore if we haue receiued any such gracious gift from God aboue, it must be disrobed, that wee may attaine vnto the consideration thereof being naked and in its own proper nature, with the more facility. For man is neuer neerer vnto a diuine contemplation, then when hee meditates on humane frailety. Whosoeuer coueteth to bee good, must first beleeue that hee is naught. For there are not a fewe that deceiue themselues heerein, with the Pharisee; who thinking themselues, Prudent, Iust, Liberal, Magnanimous, and Temperate, do ouerswell with self-conceit, and glorifie themselues, as if they had

had gained all theſe vertues, by their owne induſtry: Although there be not any man that poſſeſſeth any thing, which hee hath not receiued (as a gift) from heauen.

Knowledge and vnderſtanding, together with all the other vertues and ornaments of the ſoule, as alſo the quaint proportiõ of the body, ſtrength and agility of the limmes, the ſweete feature and beautifull complexion of the face, are nothing elſe but precious Iewells and high-prizde treaſures, which God hath liberally beſtowed on man, to the end that his creatures, being ſo richly arrayed, both in the externall abillaments of the body, as alſo in the internall trickings of the minde, they might be the greater honor vnto his Maieſty.

Wee hauing then nothing in our ſelues that deſerueth glorye, the conſideration heereof is very auaileable towards the knowledge of our ſelues; ſithence as often as wee regard our Creatour, who is our ſupporting maintenance

tenance, we shall straightway proceed in iudgement against our selues, accusing the infinit defect of our owne perfection.

The last and chiefest obseruation which is to bee regarded, (a question being proposed of knowing our selues) is to imagine how wee are reputed in the Iudgement of God.

For euen as the innocency of any accused person, is neuer truely discerned till such time as he haue beene soundly sifted by the subtill examination of a rigorous and wise Iudge: So in like manner, none of vs all can truely discerne what we are our selues, till such time as wee haue passed the strict examinatiō of Gods Iustice, who onely knoweth the secrets of the heart. It is hee onely that hath all the infallible informations of our whole life, and that can discern our priuy thoughts, counsells and most hidden desires of our harts, according to the which we are to be eyther iustified or condemned.

Adde

Adde heereunto, that it is hee alone, that is free from all ſuch affections, as auaile much in the corrupting of Iudgement: for which reaſon, it is hee that is onely fit, onely ſufficient to bee a Iudge vnto all the World. Wherefore, euery one ought to commit himſelfe vnto him, nor thinking himſelfe vertuous and honeſt, vntill ſuch time as his neuer-erring ſentence haue approoued the ſame. If wee take this courſe, it wil (queſtionles) much deiect our high-touring and ſupercilious thoughts: For if wee bee poſſeſſed with a ſuſpicious iealouſy of mans Iuſtice (which is dayly ſubiect to corruption and abuſe; and that there is no man ſo abſolutely innocent when hee perceiueth himſelfe called into queſtion, and his reputation in a tickliſh hazard of Iudgement, but imagineth that hee is not ſo truely cleare and his innocence ſo great, but that hee may bee found culpable in one thing or other, if all his deſſignes be ſufficiently examined) what ſhall we doe then, when we conſi-

der

der that God is our causes Iudge? who by reason of his infinite wisedome, cannot bee eyther ignorant or forgetfull of the deepest thoughts and most secret imaginations of our hearts, nor alter or dissemble any thing by reason of his euer constant and vnchangeable will.

Then am I most certainely assured (if wee remember his manner and rule of Iudgement) that we shal both know and acknowledge our best estate to be but dust and ashes, and that the swelling and proud humour which we conceiued before, of our owne vertues, will suddenly bee quelled, and the ambitious admiration of our owne worth, transformed to hate: Our shame alasse will bee too too great, being like vnto a poore tottered ragragge, that beholds his owne beastly nakednes, euen in the Chamber of Presence of a King or Prince.

Therefore, hee shall bee tenne thousand times happy, that in the middest of his greatest affaires, setteth alwaies be-

before his eyes, the true vnderstanding of his owne nature, to the end, that by the knowledge of himselfe, he may ascend by proportionate degrees vnto the knowledge of his Creatour. Therefore let vs say,

Whosoere the knowledge of himselfe can gain,
Nothing that's to be knowne from him can passe:
The meanes whereby to it he may attaine
Is to behold his soule in Wisedomes glasse.

The second effect that vertue produceth in man: which is, the knowledge of vice, and of the euils *which proceed* from it.

CHAP. V.

THE second effect of Vertue, is to teach him to know vice and the inconueniences proceeding thence: for neer to vnderstand any thing thereof, hauing beene made senseletie with long continuance & alwaies pampered with

with the carrall pleasures of voluptuousnes, is filthy beastlinese, and an ignorance (much to be lamented) of such things as ought especially to be vnderstood of him, that would leade a vertuous and an honest life; that by the antithesis or comparison of Vertue with her most repugnant opposite, hee might esteem her farre more amiable, and hate vice with a greater detestation.

Which is a nothing: an infirmity:
A restlesse trauell: a priuation:
A griefe that doth torment the memory:
A liuing death: an imperfection.

For as Vertue is the life of the soule which causeth her felicity; euen so is Vice the death thereof. For asmuch as it smothereth, nay quite extinguisheth the shining light of diuine reason.

The one hath nothing else but goodnes and verity for her foundation: and contrarily the other hath nothing for her supportance but mischiefe and ly-

ing,

ing, which may (very deseruedly) bee called the cherishing fosterers of accursed vice, forasmuch as from this marriage as from their source, proceed all sorts of errours, and impiety. For as to haue the inioyance of goodnes & verity, is to bee indued with a qualitie, that is alwaies in action, alwaies bringing foorth effects: euen so mischiefe and lying, are certain qualities, alwaies in action, alwaies labouring without intercession, for the production of Vice.

But if euill be a defect of good, and lying falshhood a priuation of verity, what then is vice? being an extreame passion wholely destitute of the assistance of reason, and consequently, a continuall trauaile without repose, and a perpetually tormenting angariation of the minde. For presently assoone as vertues motion ceaseth, vice is at hand to take possession.

Which swelling bigge, and daily gaining strength,
Incroacheth on the soule and marres the mind:
Bereauing man of reasons ayde at length,
Who Pilotlesse, is tost with euery winde.

Her first and chiefest care is to charm our credulous senses with her inchanting pleasures; and hauing well rooted her wicked selfe within our harts, doth straightway captiuate our resistless wil, making her a seruile and a base bondslaue vnto the affections and passions of the soule: which hauing depriued her selfe of Reasons Pilotshippe (by falling at variance with her selfe) is inforced to leaue her (now wretched and miserable) selfe, to bee transported vp and downe, according to the extrauagant desires of sensualitie.

But anguish is the boone that she retaines,
To guerdon those that are her deerest minions.
Her pleasures are but briefe, endlesse her paines.
Such hate her most that are of sound'st opinions.

In like manner, the soule that consenteth vnto vice, makes her selfe an equall sharer of all the crosses and corruptions that proceed from it. Hence it is that shee is alwaies so ouerfraught with repining sadnesse, iealousy, vaine hope, despaire, inconstancy, and a thou-

thousand foolish imaginations, which continually beget so many errours, so many crimes, so many disobediences & disloyalties, against her Soueraigne, forming & framing al (both) thoughts and actions directly against his will: In such manner that (being depriued of the gift of grace) shee runneth wilfully into the obscure dungeons of mischiefe and errour, fully opposit and contrary to her owne naturall quality and condition, which takes delight in nothing more then light and verity.

Beeing then destitute of true vnderstanding, shee chuseth rather the euill then the good, and falshood then verity. Miserable and wretched conditiō of man! which suffereth himselfe to bee thus transported vnto vice, which hee ought so much the more to hate, by how much the more inconueniences, and greater infelicityes it bringeth to his soule.

This tree of death hath 3. sprouting branches, euery one whereof spreads it selfe into many great boughs, the fruits

wherwith they are abundantly loaden, are all ſorts of vices and impiety.

The firſt of them is Auarice, the roote of all euils, for aſmuch as the nature & quality hereof is an earneſt deſire and an endleſſe coueting of all the riches and treaſures of the Worlde: which being congeſted in an huge heape, haue a powerfull vertue to withdraw the eye of the ſoule, from the ſoule, to it, or at leaſt ſo to blind the ſame, that ſhee ſhall neuer bee able to performe her duety, her honour vnto God, nor the well intended actions of her owne Conſcience.

Of Auarice there are two kinds: the one is pinching, nigardly, ſordide, ſottiſh, and brutiſh: of which ſort is that, which poſſeſſeth the hearts and minds of thoſe baſe and monſtrous miſers, who for feare of loſing the ſiluer and gold, (which oftentimes they enioy, not through their owne labours and induſtry, but deſcended vnto them cloſely enwrapped in a cheſt of iron from their couetous fathers & grand-

fathers) doe with a sollicitous and pen-siue care imprison nay timorously in-tomb it, within the secret bowels of the earth for feare of wasting or dimini-shing it. Yet vnto such as these are, their greedy and insatiable auarice neuer begets a iot of profit, neyther to them-selues nor their successours, forasmuch as the desire of increasing ingendreth in their corrupted and dunghil-minds so strange a humour of sparing, that they cannot finde in their consciences, more then resistlesse and peremptory necessity constraineth, to prouide bread for their euen famished bellies, or conuenient apparel to hide their na-kednes; but dayly feede themselues on browne bread and potage, and make their best liquor a cup of cold water. All their labours and industries, all their pleasures, all their content, and chiefest felicities, consist in the con-templation, admiration, & idolatrous worship of this their sweete Saint, their good, their God, which they euerie moment of time, warme, cherish, sit a

brood on, both with the eye of the bodye and of the ſoule, not vnlike vnto the Tortoyſe who burieth her egges in a heape of ſand. They are ſuch cruell tyrants & merciles enemies to poore nature, that they will not lend vnto themſelues, eight or tenne angels to worke their owne redemption from a deteſted priſon, neither would they by any meanes whatſoeuer, be induced to beſtow any thing in procuring a medicine for their greateſt malady. And in this ridiculous and ſtrange manner paſſe they ouer their wretched life in a voluntary pouerty, that after their death they may be ſtiled rich.

The other is more violent and rauenous then the former, which (in ſome ſort) may be ſaid to be contented with what it hath; whereas this, is alwaies tortured with a deſire of hauing more: which ſtill increaſeth with his ill-gained gold, not reſpecting in the ſcraping in of it (ſo it be haue-able) eyther frō what men, or by what meane. In ſuch ſort, that whoſoeuer are o-

uer-

uertaken by this passion, may be truly said to haue but a poore conscience. For thus hee debateth with himselfe: What? shall the impiety of the action deterre my soule from the prosecution of mine owne commodity? No: On, and faint not: The sinne is but an affrighting bugbeare and a toye in respect of the gaines that are gotten; making a subtill (but diuellish) separation, betweene honest and profitable, in such a fashion that neither shame nor feare can represse or repell his couetous cruelty.

Of this kind there are also two sorts. The one is ambitious: as when one man desireth to surpasse all others in lands and substances, by what attempts or passages soeuer. For in the pursuit of such a prize, nothing shall bee refused that may be helpfull. This kinde of couetousnesse is full of daunger, and especially if it bee in such as haue authority, and power. For hauing force and conuenience within the lists or compasse of

their owne armes, they haue (by way of consequence) a very commodious and facile meanes of vsing violence, and extortion, towards the increase of their golden dunghils; not with an intent and determination of sparing parcimony, as the former, but of lauish & profuse luxury, & of hauing wherewith to furnish their magnificence, & bouldesse liberality: so that (reference being made vnto this) it is not so much to be discommended, as that which commeth after. For this hath (I know not how) a generous disposition; and the other following, a violent and insatiable passion, which killeth downright as many as are vnder the iurisdiction and power of its commaund, with sorrow, care, anguish, and trauell. For shee will driue them through fields and woods, through thicke and thinne, by sea and by lande, in winter and sommer, night and day, through hot and cold, without the allowance of one poore minutes rest. And after this manner will she inforce them to gather riches and

treasures, with paines and perill, bereauing them presently of the right vse of them: for couetousnesse increasing, pleasure is diminished, nay quite taken away. O truely miserable and vnhappy condition! Sithence man is neuer so blessed, hauing the full fruition of all his desires, as he should bee, if he would not desire at all. For if the desire of hauing, bee not limmited with reasons bounding pillars, which haue *Ne plus vltra* engrauen in them, it is farre more full of danger then pinching pouertye, because great desiring breedeth great want, and is no more allayed with with purchased treasures, then flames are quenched with wood and oyle.

For, the desire of hauing, doth alwaies increase by the hauing of things desired. The medicinable remedy which hee searcheth after in siluer and gold, for the qualification of his malady, doth nothing else but increase his miserye.

Chests and coffers, purses and pouches

ches, bagges and budgets may in time bee filled; but the insatiable desire of a couetous man can neuer: for the bottome of the sea is not so deepe as it.

The couetous man neuer regardeth what content hee might deriue from the substance which he possesseth; but how wel he should be, had he but some great matter which hee hath not: and therefore presseth he all his indeuours by day, & care by night, for the compassing of that, which had, tormenteth him.

This also is the most miserable, most detestable passion, that euer lodged in the heart of man. Other desires are capable of satiety, and so by consequence, of quiet comfort. But this is as farre from eyther, as the earth from Heauen.

The luxurious belly-god absteineth sometimes, from a palate-pleasing morsell, because he hath already ouergorged his stomack: and the swinish drunkard loathes (now and then) your spar-

ſparking Claret, ſtomack-ſetting Sack, or ſome neater wine, becauſe his hogſhead belly, is ouerrunned already: but the couetous Vulpone is neuer ſatisfied: ſo infinitely great are his deſires, that they are without ſatiety, without end. His heart is like the Ocean, whoſe banks (though all the Riuers in the world flowe into the ſame) are neuer the fuller. And briefly this is *Tantalus*, who ſtandeth full in the midſt twixt water and apples, yet ſtarueth with hunger and thirſt.

In ſuch ſort, that whoſoeuer is infected with this paſsion, becomes inſatiable, inhumane, ſubtill, enuious, curious, a lyar, iniuſt, diſhoneſt, diſloyall, faithleſſe, a Villaine, a Deceiuer, a Theefe, a Traytour, a falſe witneſſe, periured, couetous of anothers goods, and a wicked wretch vnto his liues end.

O poor couetous wretch, who would not deplore thine infelicity, beholding thee ſo cruelly tormented, ſo pittifully tortur'd by the mercileſs executioners

of

of thine owne goods, and ſo much the more rackt and ſtrapadoed by reaſon of that which thou deſireſt? The earth yeeldeth thee no ſuch fruits: but the ſeeds which couetous & greedy deſire hath ſowne in thy care-furrowed hart, ſpring vp, and produce ſullen ſadneſſe, perplexed thoughts, anguiſh, griefe & vexation of ſpirite. Thy plaints and groanes are without interceſsion: thy frequent exclamation is, What ſhall I doe? Thy plaints declare thy paines, and thy demand the want of a lenitiue for thy languiſhment. O cruell, O ſtrange paſsion! little or nothing differing from raging madnes: Reader I referre thy deſire of reading more heereof, to the fift chapter of S. Iames, who pronoũceth ſentence againſt the couetous man.

Ambition is the ſecond branch, being the very next neighbour vnto auarice. It is a deſire, (inherent naturally in the ſoule) of hauing an apparent glory, and eminent ſuperintendency aboue other men. It is not alike in all

ſorts

sorts : but in some greater, in others lesse, according to the variety of their humours, and differences of their spirits: for such as are endued with a more subtill acuity, and liuely nimblenes of apprehension, hauing also more lofty and doughty harts, somewhat eleuated aboue the vulgar pitch, and are humourd with nothing more, then with the attemptings & vndertakings of your waightier affaires, and matters of greatest aduentures, are much more subiect vnto this then others.

In this accursed poyson was Adams soule first steeped, by the deceitfull artifice of Sathan: wherwith being drunken he durst aspire vnto Diuinity, not (by the assistance of grace) recounting the vnspeakeable benefits which hee receiued from his Creatour ; but not contenting himselfe with his estate and the signiory of the whole vniuerse, which God hath bestowed on him ouer all the Creatures of the earth and sea, and ayre, was inflamde with an vnquenchable desire of making himselfe

ſelfe equall vnto God, who iuſtly incenſed againſt him, (as well by reaſon of his preſumptuous daring and ſawcy boldneſſe, as alſo for his vnthankfull and a thouſand times worſe then brutiſh ingratitude, debaſed him ſo much the more, by how much the higher he coueted to aduance himſelfe; conſtraining both himſelfe and all his curſed broode to liue in ſuch a ſort, that (now) reſiſtleſs neceſſity compelleth them to cry out, and to confeſſe themſelues to bee but men.

Behold therefore what thy firſt fathers ambitiō hath gained thee: which aboundeth in vs ſo much the more, by how much the higher we ſtraine to exalt our ſelues aboue the ſpheare of our place and calling. For the exceſsiue, and immoderate deſire of glory is inglorious: And then eſpecially it meriteth a double blame, when for the ſatisfaction and content thereof, it skilleth not, whether our endeauours bee eyther honeſt or diſhoneſt, iuſt or vniuſt.

It

It is very vsuall amongst ambitious men, neuer to finde any condition of life more distastefull then their owne present: and that is the onely reason why they so much wish for that which is to come. To the atchieuing whereof they alwaies both shuffle and cut, tumbling al things vpside downe, bringing in one change in the neck of another, and neuer cease vntil such time as they haue attained vnto the ending period of all their lewd desires.

Ambition onely in Cæsar (as in diuers others also) destroyed in him the richest, and most admired ornaments of nature, that euer had existence in any mortall Creature, and made his remembrance bitter and odious, for assaying to purchase glory, prizde at the ruine and destruction of his Country, which was the wealthiest, and worthiest Common wealth of all the Worlde.

Alexanders ambition was the decay of the eastern world: And for one Alexander that hath euer gained anie thing

by

by his ambition (yet with the preiudice of his reputation amongst good men) there are many millions that haue wrought their owne ouerthrowes: As *Pompey*, *Iulius Cæsar*, *Marius*, and infinite more both auncient and moderne. When the Poets fained *Icarus* tumbling headlong into the sea, for attempting to flye vp vnto the heauens with wings of waxe; and *Phaeton*, who was violently throwne down from the skies, when he vndertooke to gouern his fathers horses and the Chariot of the sunne, carrying it round about the world: they intended nothing else, but to declare thereby, that ambitious actions, haue wicked ends.

She promiseth vnto a man a world of felicities, but payes his expectation with sorrows and repentance: She promiseth Crownes, but payeth Crosses: shee exalteth and placeth him on the top of a pinnacle, but to this onely end to cast him off, and to breake his neck downwards: for the ambitious thoghts of gayning glory (wyping cleane from

the

the memory of man what hee is and ought to be) doe make him hate and abandon actions of dutye, transporting him (too easily seduced) beyond the bounds of reason and equity, and so (ere long) his owne dissignes are the first that consult against him, and his owne counsells that procure his ruine. From this source springeth vp Presumption, Pride, Arrogancy, Ingratitude, Atheism, Infidelity, Iniustice, Temerity, Vengeance, Disloyalty, Perfidiousnes, Oppression, Tyranny, Treason, Rebellion, Factions, Seditions, Diuisions, Quarrels, Contentions, and a thousand of the like mischiefes, which ruinate Families, Cities, States, Kingdomes and Empires.

In regard whereof, we must obserue that Ambition is the principall vice, that the worthier persons are carefully to beware of. For euen as the wood, by how much the finer and purer it is, is so much the more subiect vnto worms and mouldinesse: Euen so (wee see) that the more generous and noble minded

perſonages, are ordinarily more inclinde, more addicted vnto this paſſion, vnto this deſire, then others are.

Neyther yet is it mine intent to condemn, or ſomuch as to reprehend that ambition or deſire of honour and renown, which men are to haue to liue in the world, with worthy reputation & eſteeme, & is atchieued by the performãce of ſome high attempts & honorable deeds vertuouſly done; whence may accrew profit and commodity vnto the cõmon good of the weale publique: but this vain-glory, which ſome labor to inioy by the mediatiõ of ſuch actions, as are partly vnlawfull, partly ridiculous; or this temporal Honour, which is attributed vnto things which haue alwaies bene, & are yet at this very day, by a vain and falſe opinio eſteemed admirable amongſt men; or a certain renowne & glory which they pretend to acquire, more by a ſeeming & counterfaited Vertue, then by that which is ſo indeed. For vertue will not permit any that follow her, to bee diſ-

comfi-

comfited by vaine Ambition: but rather to know and acknowledge sincerely, with an open heart, the slender meanenes of their poor abilities, thereby teaching them to haue an humble and lowly demeanour, in the vertuous acquisition of true honour; and not to make any dependance or hopefull relyance vppon the vniust and trustlesse purposes of vice: which by false honours, vain pleasures, sloath and couetousnes, drowns all her fauorites in a sea of miseries.

Voluptuous sensuality is the next that follows: which is nothing else but a smooth tickling & delightful mouing of our carnal appetite, at the very instãt whẽ it doth long for the thing delired.

It is ingendred within vs, by the knowledge which we haue of the beauty, the harmony, fragrant sauor and pleasant sweetenes, of those things which our heart wisheth for. But seeing there is no man that can be saide to inioy a durcable reioycing in the transitory actions of voluptuousnes, men

doe oftentimes indeauour to reiect the ſame, that they may thereby gaine vnto themſelues the quiet fruition of ſom ſmall content: but they aſſay it to a fruitleſſe end. For after a long reiteration of one and the ſame things, their deſires are cloyed with the vſe thereof: and then in ſtead of receiuing ſome content they finde nothing but ſatiety and a hatefull loathing of that they ſo much wiſhed for before. In ſuch ſort, that voluptuouſnes, is nothing elſe but an immoderate irregularity in its beginning, a defectiue want in its progreſſe, and in its end a diſtaſtefull bitterneſs.

And then againe; how many heart-burning moleſtations, ſhall the minde be tortured with, before this imaginary ſhadow of felicity can be attain'd vnto! How many and great trauels, how many heauy perplexities, how many inſtant griefes, how many importunate ſorrowes, how many tedious lothings and odious deteſtations ſhall interpoſe themſelues betweene man and his de-

sires! Is it not true, that as soone as plesure and voluptuousnes haue mastered man, in the selfe same moment of time sorrow and griefe, anguish and annoyance, trouble & vexation of spirit, hang ouer his head? And by how much the more the Iudgement is infected with this vice; by so much the more wicked, and violent, are the affections, and the number of them so much the more increased: which doe not onely preiudice the internal faculties of the soule, but hinder also (in a high measure) the health and safety of the body.

For, from what cause proceede there so many noysom and corrupted humours, so many incureable yea strange and vnknowne maladies, as from voluptuousnesse, and those accursed pleasures, which wee purchase alwaies vnto our selues with the soules perill, and oftentimes with the destruction of the body? which being obtaind, bring with them (without faile) a thousand thousand occasions of sorrow & repentance, for one of perfect pleasure

and true content.

Sadnes, ſulienneſs, melancholy, deſpaire, dolefull penſiuenes, and all other kinds of woefull diſcontents, are not theſe the choyceſt flowers and godlieſt ſhady trees of thy voluptuous Paradiſe? Are not the Cryſtall teares, that trickle from thine eies, and Crimſon drops of bloud diſtilling from thine heart, the pleaſant bubbling fountains of the ſame? Are not thy griefes, thy groans, thy ſobs, thy ſighs, thy lamentations, the care-inchanting tunes, the warbling melody, & ſweeteſt ſhrilling muſicke of the pleaſant groues?

O caſe, O moſt vnhappy caſe! as truly lamentable as it is ſtrange; and then which, nothing deſerueth more, our moſt ſerious and conſiderate deliberations, thereby that wee may bee leſſoned to know the greatneſs of our miſeries, and the corruption of our Iudgement, and to change our erroneous opinion whereby we ſtriue to perſwade our ſelues that there is no other content in the worlde, but that, which

may

may be attainde vnto, with the satisfaction of our depraued desires. Whence it is, that wee preserue with all possible care, and feare of losing, that, which finally is to vs, the onely cause of our owne destruction; and by louing whereof, we separate our selues farre off from the loue and pursuit of such riches, such honour, and such pleasures as are truely perfect, truely certaine. Thus then may wee see that vertue is soone drowned in the midst of pleasure.

In this onelie point the Couetous man becommeth prodigall; and the Ambitious man tumbling headlong from one extreame vnto another, liueth like a swine in voluptuous sensualitie. For the vnbridled desires of the voluptuous can not haue any contenting satisfaction, or determinate end: because that inioying one pleasure for a little while, they (shortly) desire, and wooe a greater, a quainter and a more tickliſh delight: & so their wishes (being voide of firm resolution & setled constancy) creep stil groueling forward, til

they fall into the ſearchleſs depth of diſaſtrous calamity.

Man through vnlawfull irregular and immoderate pleaſures, growes to bee Intemperate, a Gourmandizer, a lickorous, a ſweet-mouth'd companion, a drunken tollepot, an incontinent lecher, whoorish, adulterous, prodigal, effeminate, cowardly, impudent, ſlanderous, ſloathfull, lazy, a gameſter, a poore ſnake, a penurious ſtarueling, & in the end a miſerable wretch.

So then, the euils that ſprout from theſe three branches, (as from their ſtock) are linked one vnto another (as it were) with a maſſye chayne, which draggeth man vnto all kinds of impiety whatſoeuer, (the end of one beeing the beginning of another) neuer leauing him, vntill ſuch time, as they haue brought him full vnto the gates of hell. For vice is alwaies blinde, and runneth heedeleſly into apparent dangers: Shee inticeth man to aſſay all ſorts of villanies: ſhee is more full of perils then the miſerableſt chance that can

can befal a man: She makes him accurſed within, that is in the outward ſhew a bleſſed man. For indeed ſhee is nothing but a glorious-outſided ſepulcher ſtuffed within with wormes and rottennes.

She beeing masked vnder the falſe appearance of vertues ornamẽts, doth oftentimes beguile vnwary man, lending his eare too attentiuely to her inchanting phraſes, and heart-beguiling flatteryes; in ſuch ſort, that by her cunning ſubtiltie ſhee induceth his deſires to couet that which they ought moſt to fear, to loue what they ſhould hate, and follow what they ſhould flye from: blinding him in ſuch a faſhion, that hee (poore credulous wretch) eſtabliſheth all his felicity in the frail fruition of earthly vanities; neuer imagining that hee, that ſettleth his hope of happineſs in them, is neuer without a ſoule, full ſtored with reſtleſs diſturbances, and torturing vexations; and ſo by conſequence is nothing elſe but in perpetuall ſeruitude vnto his owne

paſſions.

passions.

Wherefore there is no danger or af-
fliction whatsoeuer that can befall a
mortall man, but is better to be vn-
dergone, then to suffer himselfe to be
made a slaue to vice; sithence it is the
most cruel detestable Tyrant that can
be imagined in all the world: such a
one as neuer giues one minute or mo-
ment of repose and quiet, vnto the hea-
uy soule wherein it harboureth. For
howsoeuer she vnderprop his sitting or
lying, with soft cushions or pleasing
pillowes, thinking by these nice and
dallying flatteries to sooth and smoo-
ther-vp his painefull languishment &
so to lul his charmed thoughts asleep:
yet questionless the soule of him shall
alwaies be found full of anguish, hor-
rour and confusion. The lewd and vici-
ous man experienceth vs, that it is a
great deale harder to worke actions of
impiety then of godlines. For the vi-
cious man in the resolution of wicked
purposes is much disturbed by the re-
morsefull pleadings of his owne con-
science

cience; which cannot be adiudged the meaneſt torment: for it cryeth on him without interceſſion;

More of thy ſelfe, then others be aſham'de.
Thy ſelfe art moſt wronged by thine owne offence.
And of thy ſelfe, thy ſelfe (firſt ſelfely blamde)
Muſt giue account to thine owne Conſcience.

It is alſo a great trouble to ſearch out lurking corners and ſecret nookes, which may ſerue as retyring couertures to his miſchieuous actions. But how cloſely ſoeuer he cloake his wickednes, he feares to be deſcried euen in darknes it ſelfe: inaſmuch as hee beareth alwaies within him a tel-tale conſcience, which (being not able by any bribes nor by the world it ſelfe to bee ſuborned) will abſolutely bewray his impious deedes: Crying on him continually;

Thou labour'ſt much, and tak'ſt great paine in waſt,
To hide thy fault. For none could ere preuaile,
Nor ſhalt thou now: for t'will appeare at laſt.
For from himſelfe, who can himſelfe conceale?

Finally,

Finally, admit that ſinne bee bo
conceiued and borne, yet ſweet mea
muſt haue ſower ſawce, and one ple
ſure muſt bee purchaſed (or not ha
with a thouſand paines and as man
perills: yea hel it ſelfe is within the co
ſcience. For the law of duty pronou
ceth, It is vnlawfull to doe euill. An
preſently the Conſcience produce
at once all the teſtimonies that can b
the Information, the Iudge, the Co
demnation, the Executioner, and th
puniſhment. The law of Honor trum
peteth out by the mouth of Fame, th
reproachfull ſhame and ſhamefull re
proach of baſe diſhonour, condem
ning the remembrance both of th
vice and of the vicious man. And ye
againe this is the worſt of all, that th
death and deſtruction of the body i
not the laſt affliction to a wicked man
For if death did bring vnto man (as to
the brute beaſts) an abſolute priuation
of all ſenſe, and a totall annihilation
of the ſoule, certainely the vicious
ſhould enioy a farre greater aduan
tage

ge then the vertuous, in the fruition
f all their wishes, and desires (in this
fe) and not be punished in the world
n come. But the Iustice of the Euerli-
ing God pronounceth most clearely
nd with a high voyce,

he longer that a wicked man doth line
Without repentance, so much the more paine
He shall endure (where God will none forgiue)
n hell, which God for such did first ordaine.

For God doth not punish all wick-
ed offenders, in the earth; to the
ende that all might vnderstand that
there is a future iudgement, in the
which, al the impious actions, and mis-
chieuous intents of wicked men shall
receiue vengeance. As also hee reward-
eth not all good men, with temporall
blessings, here in this lower World; to
the end that all should knowe that
there is another place where God will
reward the patience of the vertuous
with a Crowne of glory.

Againe: God doth not inflict his pu-
nishments on all the wicked; neyther

yet

yet bestoweth he blessings, or bea
fits outwardly on al the good: for fea
lest it might be imagined that the ve
tuous followed and imbraced vertu
through hope of receiuing a reward
and for the sake of an earthly blessing
and that they eschewed vice, for fear
onely of the worlds punishment. Fo
by this meanes, vertue should bee no
longer vertue, forasmuch as there i
no action that can truly challenge thi
glorious appellation, if the agents in
tention regard the hope of an earthly
recompence, and doth not atchieu
the same for the loue of vertue onely,
that thereby he may be rendred agree
able vnto God, who alone is able to
crowne his deedes with euerlasting
blessednes.

Accursed then is the condition of al
wicked men, their liues are lamenta
ble, & their deaths miserable; sithence
vice depriues them of that most excel
lent good, which vertue bestoweth on
such onely, as doe conforme them
selues vnto her discipline.

Let

vs discouer Vices cousenage:
d then its loue will soone be turnde to hate.
Vertue will our soule so much engage,
at th'other will seeme harsh and out of date.

not astonisht Reader, if thou tread
ths full of griefe and seeming misery.
e waies with bitter anguishes are laide,
at Vertue trauells; not with voluptie.

The



The third effect that Vertue produceth in Man which is, both the theory and practice of conquering himselfe.

CHAP. VI.

THE third effect, is both the theory and practice of ouercomming our selues. Which renowned and victorious Conquest, we ought to striue so much the more courageously to ob-

tain

aine vnto, by how much the more we know our natures ſtrong, and deſperate in the eager reſiſtance of our aſſaults; ſithence all the rebellious paſſions, and lewd affections which are within vs, are ſo many proclaimed traiterous enemies, which by a trecherous inſurrection againſt Reaſon, their dread Soueraigne, will racke their abilities (at the higheſt) to conquer man, and ſo to ranſacke and robbe the poore ſoule, of its tranquillity which is her chiefeſt & moſt pretious treaſure.

Well then, ſithence whatſoeuer inciteth vs, is eyther paſſion or affection, aſwell that which ſetteth vs forwards, to the acquiſt of Vertue, as that which compelleth vs to imbrace vice, (according to the naturall diſpoſition of euery one) wee may conclude, that our paſſions and affections are the true declarances of what we are, foraſmuch as there is nothing (whatſoeuer) in vs, whereunto wee are more obſequious then vnto them, bee it in the vndertaking of actions eyther good or euill.

Wherefore there is nothing that a Pru-
dent man ought to take greater heed
of, then to keepe them alwaies obedi-
ent vnto reason, neyther whose con-
queſt can bee more glorious then th
ſubduing of his owne affections, no
more diſhonourable then to yeeld
vnto them.

To this end therefore, vertue te-
cheth vs, not to depriue our ſelues o
wiſhes and deſires; but that we ſhoul
continually repreſſe and maſter them
for there is no man how ſtupidous
dull ſoeuer, that is not ſometime
moued with the delights of pleaſure
and touched now and then with glor
and honour.

For Nature being very preciſely c
rious as well in beeing magnified b
propagation, as alſo in being conſer-
ued in her perfect eſtate, by the ho-
nourable atchieuements of a vertuo
life, hath ſtamped in our ſoules, a de
ſire of delight, and a tickliſh reioycin
in corporall pleaſures: in the fruitio
of which, wee are ſure, to giue vnto ou
ſelue

elues, too too licentious a scope, if the moderation of Reason doe not interrupt vs.

On the other side also, Nature hath imprinted in our hearts a great desire of praise and glory: as well because this last desire, should resist the disorder of the former, through feare of blame and imputation, which is neuer separated from a too voluptuous life, & disordered pleasures; as also that it might serue as wings vnto our wils, whereby they might desire, and soare aloft vnto the glorious, and celestiall palace of Vertue, where Honor also is inthroned with state and maiesty: and so thereby we might at last attaine vnto that end, for the which we were at first ordained by our Creator. Yet notwithstanding, this is the difference between our two appetites: The former beeing sensuall, may bee defaced in a vertuous man by a long and a continuall exercise of commaunding himselfe, and his tumultuous passions; rendring them obseruant, and dutiful homagers

vnto Reaſon, whereby they may bee made conuenient, and capable of all good purpoſes, that there ſhall not remaine in him, the leaſt iot of an extrauagant motion. Euen in ſuch ſort, that being ſo vtterly extinguiſhed by temperance, there ſhall be left no more appearance of their being there, then if they neuer had bene there at all.

The ſecond cannot be ſo vtterly extinguiſhed but the print thereof will ſtill remaine in all men generally. For a good man deſireth to bee honored for his Vertues: and although he ſeeke not after glory through oſtentation; yet doth he not deſpiſe deſerued praiſes, or at leaſt vſeth his beſt indeuors to be worthy of the ſame: and for the hauing heereof, his owne merit doth appeaſe his minde.

On the other ſide: the wicked man deceiuing himſelfe, aſwell in the knowledge of Glory, as in the diſquiſition of the ſame, may bee more fitly ſaide in reſpect thereof to flye from it, then to follow after it. And the feare of being

ing blamed, and branded with base ignominy (he alwaies iustifying himself) maketh vs to discerne most palpably the great desire he hath to be accounted vertuous.

Both of them tend then towards the prize of honour and reputation. But hauing attainde vnto the angle of Pythagoras, in the which both good and bad actions meete together: the one trauaileth towards the right hand, and the other turneth towards the left; and so the ends of this their progresse are no lesse diuers then their waies are different wherein they walked. For desire is the counterpoise of the soule, which maketh it incline and weigh downe the balance on that side, in the which the will is placed.

But because our desires are very different, and are not equall in facility & ease, man doth oftentimes deceiue himselfe in making choyce. For voluptuousnes and sensuality follow vs continually, they accompany vs at all times, & in all places, they offer themselues

ſelues vnto vs, they court vs louingly, and the meanes to enioy them is very eaſie. Againe they promiſe vs delights, pleaſures, reſt, content, honour and liberty. So that indeed there needs a great deale of conſtancy to preſerue our ſilly ſoules from ruine and deſtruction: and which ſugred perſwaſions to withſtand, we are not onely vrged & pricked forward with ſhame & feare of reprehenſion, but alſo eſtabliſhed & confirmed by the glorious exemplary deeds of ſuch as are truly generous.

Contrarily, honour is diſtanced a great way from vs: and beſides, the path that leadeth vnto it, is maruailous ſtraight, laborious & painful. Whence it comes that the way (which is onely one) is hard to keepe: it is as toyſome and ſlippery as can bee poſſible. The path of Vertue (through which ſuch as tend towards Honour are to paſſe) is full of pricking thornes, affrighting terrors, tedious irkſomnes, and grieuous anguiſh. It is ſubiect to the opprobrious obloquies of backbiters.

And

And last of all, the accesse thereof is so difficult, that it meriteth almost to bee called impenetrable.

Man therefore, when constantly resoluing with himselfe, to proceed alwaies in that path which leadeth him to the stately palace of true Honour, (maugre all painefull and dangerous occurrences whatsoeuer) bequeatheth all delicious sensuality, and voluptuous pleasance, vnto the delicate, neat, spruce, effeminate and sweet faced womans-man; and wholly dedicates him selfe and his indeauors vnto the gauling labours and (almost) intolerable trauailes of seuere Vertue.

It is more then reasonable, that he (by the generous and feareless resolution of a noble courage) being arriued vnto the farthest end of so great a designe, should now bee recompenced with a crowne of Honour: for the gaining wherof he enterprizde a iourney so painefull so dangerous.

Nature then hath imprinted in the mindes of all, a love of Honour

and a desire of prayse, and aboue all, a certaine opinion that true glory cannot be atchieued by any other meanes but vertuous actions. In such sort that we must take especial care not to be so vnnaturall, as to prise glory at a meane value; nor yet to thinke, that shee can be acquirde by the wicked actions of impiety.

Behold therfore the necessity both of the theory and practise of Vertue: which consisteth as well in the knowing and doing of good, (which wee ought alwaies to imbrace and follow) as in the auoydance of that which is euill, which we should shunne as a venomous serpent. The wound which vice hath stabbed in the soule, cannot bee cured by repentance alone: but the correction and amendment of our life is also required. The griefe thereof ought to be expeld by Vertue, and not by a contrary vice: for the Couetous miser becomming a Prodigall, tumbleth headlong from one extream into another.

Vertue

Vertue ought to place her selfe in the very center of the souls affections: the soule ought to command the senses: and the senses ought to guide the bodye; in such sort as it is by their assistance that the affection becoms from being corporall to be spirituall. They are the chariot that translateth this liuing clot of earth, vnto the Temple of Immortality.

An admirable meanes, had wee so great a blessing as to be able to attaine vnto the knowledge thereof. Yet farre more admirable, if we could vse it well. For euen as the life of the soul is diuine Grace, and the life of the senses the assistance of Reason: euen so the helpfull support of the body hath its whole dependance on the orderly guiding of the senses, beeing assisted by the first mouer, whose office it is to spiritualize them, being brought vnto it.

For if the soule would be contented to liue vnto her selfe, without toyling and troubling her selfe for her companion, she would depriue her selfe of all

all her glory, being not able to be conioynd vnto that vnity, (whereunto she aspireth) by any other meanes but by doing well: So that then her salarye wholly depends on the administration and gouernement of the body, for therein onely her action consisteth.



For how can she imploy her selfe otherwise? by what meanes can shee appeare vnto the world, but by her faculties? Therefore it is very requisite, that she ayde and succour them, guide and gouerne them, as long as they remaine together; that thereby at length triumphing in glory for hauing vanquished the Diuell, the World, the Flesh and its affections, shee may bring them vnto the fruition of eternall blessednes.

Contrarily, if shee (by yeelding too obsequiously vnto their lustfull appetites, and wanton concupiscences, forgetting both office and place) should slaue her selfe to the seruile subiection of their desires, shee should truely merit (by suffering her selfe to bee thus transf-

transported by their lewd and carnall affections) to be depriued of all her soueraignty; forasmuchas (by giuing too facile an obseruance to their flattering perswasions) she hath frustrated the serious intention of her Creatour, which was, that she shold assimulate vnto her selfe by vertuous actions, such things as were impure and subiect to the dregs and blemishes of sinne, that so at her returne shee might bring them with her to bee conioynd in him. The course then that shee is to obserue in such contrarieties, is, so to demeane her selfe, that both the senses and her selfe be nothing but Reason, that is to say, that she be not so spirituall that she forget her selfe to be conioyned with a body, whereof she ought to haue great care, to rule and gouerne it: Nor yet so corporall, that she should bee vnmindfull of her purer essence, and that she is the secōd cause of both their felicities. So thē, Vertue producing these effects in a prudent mā, impresseth in the soul of him, not only a knowledge of that which

which is iuſt, honeſt, and profitable, that he may thereby loue and imbrace it; but alſo of that which is vniuſt, diſhoneſt & vnprofitable, that hee may therby ſhunne and hate the ſame, holding his affections vnder the rule and moderation of her lawes, to the ende that he may not be made a bondſlaue to his enemy, beeing fallen vnder the power of Vice.

And what is more miſerable in the world then ſeruitude? And what ſeruitude greater, then to be in a ſlauiſh ſubiection to a mans owne diſordered affections? On the other ſide, what greater happines in the world then liberty? And what greater liberty then to bee maſter and commaunder of a mans ſelfe?

If the victory that is atchieued, ought to bee valued according to the dignity and worth of him that is conquered, it is moſt certaine, that the Conquerour ſhall bee as greate as was his glory whom hee conquered. In ſuch ſort, the renowned victory

which

which *Achilles* wonne when hee conquered *Hector*, was so much the more noble, by how much *Hector* was more mighty & valiant. Furthermore, there is nothing in the World so greate as man, nor any thing in man so excellent as his soule and courage, which is the greateſt and moſt puiſſant thing within the compaſſe of the Vniuerſe. For queſtionleſs that is chiefeſt, that is nobleſt, which approacheth neereſt vnto the firſt beginning. But the ſoule of man doth moſt reſemble God, becauſe of his vnderſtanding, vſe of reaſon, and freeneſſe of will, which ſhee hath farre aboue all the parts of mans body, and all other terreſtriall creatures whatſoeuer. Whence it neceſſarily followeth, that the reaſonable ſoule is the moſt worthy, moſt noble, of all the vniuerſall World.

If man, then, gaine the conqueſt ouer his own ſoule, he ought to be eſteemed more victorious then hee that hath ſubdued and conquered the whole world.

Where-

Wherefore it is, that mans chiefeſt content (during his continuance in this life) is the ſoules quiet and peacefull tranquillity: which cannot be gotten by things directly contrary; ſuch as are reſtleſſe deſires, and greedy couetouſnes, wherewith the ſoule is miſerably tormented.

Nor yet doth the peace and tranquillity of the ſpirit, properly conſiſt in the exemption of griefe and ſorrow; but alſo, in the freeing of it, from ſuch violent paſſions, as plunge the vicious in a ſea of ſadnes.

So that then he only is to be accounted free, which dominereth ouer his owne affections, and withſtandeth the violence of ſuch ill-ſeaſoned deſires, as without reſiſtance would deſtroy him. If we eſteeme that man to be attended on by an vnhappy chance and a miſerable fortune, which hauing bene once a Lord and Commander, is now tumbled headlong downe by ſome diſaſtrous accident or other, into the ſubiection of his owne vaſſall; what then

ſhall

shall wee say of him that is voluntarily becomme a seruile bond-slaue not onely vnto his passions, but also vnto such things as are senseless & dead? (such as are gold and siluer, and the like worldly vanities) and so at length a seruaunt to sinne and (which is worst of all) vnto the Diuell himselfe.

Is not this a great punishment of God, that man out of his owne free will, (for want of knowing and vnderstanding himselfe) should make himselfe a seruant and a slaue vnto those things, whereof hee (if hee would eschewe Vice, and imbrace Vertue, so to vse his goods and fortunes with moderation) might haue the maistery and full command?

Therefore if there bee any sparkle of Iudgement remaining in vs, whereby wee may discerne the treacherous conspiracies and domestical treasons which our own passions, contriue against vs, shall wee not blush to suffer our selues to bee so shamefully

fully surprised, by those toyish fopperies, which the least foresight in the world would vtterly haue queld? Haue our painful indeauors in the schoole of Vertue, gained no greater profit, then that fraile riches, and worldly vanities, should haue greater power and preheminence ouer vs then Reason? Are we willing our selues to deface that relique of Gods image and resemblance in vs, that we may become wholy brutish? Do we loue & long for that, which wee ought to hate? to imbrace that which burneth vs? and to kisse that which consumeth vs? O, where then is vertues loue, and the affection due to her? O, where is the laudable desire of Glory and Honour? whereunto all truely generous and noble spirits doe aspire by ciuill demeanours, and commendable actions.

Well then, let vs contemne all Ambition, for Ambitions sake, saue onely that, which by arming our minds with true humility maketh vs so valiant against our selues, as to ouercome our selues,

ſelues; in ſuch ſort, that flaying off our old skin with all his ſtaines, blemiſhes, ſpots, and imperfections, we may put on a cleane, a faire and a beautifull skin, not onely laudable for its meekenes, mildnes, patience, liberality, humanity, modeſty, and fidelity towards all men; but alſo for its fortitude, conſtancy, and Iuſtice towards our ſelues, whereby we may be able to daunt, yea to ſubdue our greateſt enemy, who hath by ſmooth inſinuation, fortified himſelfe euen in the Cittadell of our owne vnderſtanding, with a reſiſtleſſe and immutable reſolution of forcing frō vs that little little reſidue, that ſmal ſparkle of brightneſs, which ſuruiueth in vs: to the end that beeing altogether in darknes, we might with greater facility, ſlide into the ſoul-wracking Charibdis of voluptuous ſenſuality; from which, it is almoſt impoſſible to bee redeemed. And laſt of all, if generous and magnanimous ſpirits, preſent themſelues within the liſts, ready to vndertake iuſt and lawful combats;

What nobler victory shall wee obtaine then, by conquering the passions and affections of our owne selues? that reason heereby may gaine the preheminence ouer our vnruly wils, which haue inclined our credulous soules to imbrace all mischieuous and wicked actions. And then may we iustly triumph in so great a victory, when wee our selues haue conquered our selues, in so lawfull and iust a combat, being ready now to enter (which is the guerdon of our Conquest) into the possession of the soules soueraign good, which consisteth in the tranquillity of the mind, and peace of Conscience. And therefore wee will conclude this Chapter with these verses;

Our owne selues Conquest is great victory,
For in our selues, ambush our greatest foes.
And the sole meanes, our selues to glorifie,
Is by our Reasons force to vanquish those.

The

The fourth effect that Vertue produceth in Man: which teacheth him to performe his duetie towards all men, demeaning himselfe worthily in his Vocation.

CHAP. VII.

THe fourth effect is to teach man his duety towards other men, that he may therby discharge the same worthily, according to his place and calling, be it either publiquely or priuatly. For we are instructed by nature and

confirmde by experience, that men cannot liue one without another in such sort, that from our beginning, our Country, our Parents, our friends, our neighbors, wil, yea ought to be profited by our indeauors. So that wee are not to ascertain our selues of the security of any other fortress in this life, but of doing, counselling, and saying, all such things as are truely accounted honest and vertuous: all this being but the discharge of that dutie and seruice which nature obligeth euery one to doe.

So that then, if we will be guided by the direction of Nature, we ought to labour for a publique good, & to imploy for the conseruatiõ of humane society our goods, our trauailes, our industry, yea whatsoeuer is within the lists of our ability. For no mã liues a more shameful life, then hee that alwaies liues vnto himselfe, & thinks on nothing but his priuate gain. And he liues most worthily which liues vnto himselfe as little as is possible. Neither indeede can any man liue in greater honor & reputation

on thē he, that thinks his imployments neuer bestowed better, then for the generall cōmoditie of the weal publique.

In such sort that a vertuous man feeleth himselfe so liuely touched in soul, with an earnest desire of profiting those, with whom he liueth; that he indeauoureth himselfe to assist and succour them, and not to bee daunted by the greatnes of pain or the fear of peril.

He esteemeth his country as his own proper mansion; wherein euery one ought to labor for the common good. He foreseeth that no mā is able to protect his priuate house frō being rifled, whē the enemies haue the whole City. And therfore euery one ought to carry his hogsheads and ladders to the breach, that they may by their diligēt endeauors make vp the reparation & withstand the assault. But if euery one should retire himselfe, & cowardly flye vnto his house, hiding and locking vp all his mony, plate, iewells, and other necessaries; the city beeing surprizde, hee doth not onely lose his gold, but

with his gold, his glory. Wherefore to ſecure thy particular, thou muſt beſtow thy labours and trauailes in the defence and ſafety of the generall: which cannot be (when the Citty is beſieged) except they ſhew themſelues one to another like faithfull friends and louing Cittizens.

Wee are therefore obliged in dutie each towards other, in this World: to the end that wee labour not onely for our ſelues, but for all thoſe alſo, which ſtand in need of our aſsiſtance, hauing alwaies recorded in our memories, that golden ſentence; Doe vnto others what thou would'ſt haue others doe to thee. For there is nothing more repugnant both to the law of nature, and of men, then to make that the increaſe, thy profit, which cānot be had, but by the preiudice of another. For Nature will not, nay cannot tolerate, that what increaſeth our golden heap ſhold be the cauſe of anothers heauines. In ſuch ſort that whoſoeuer would follow nature, cannot be miſchieuous or noy-

ſome

some to his like, but wold chuse rather to endure the crosses of the world, and the fretting afflictions of contemptible pouerty, then to augment his fortunes and exalt himself, by the wrongfull deeds of bloudy tyranny: forasmuch as the euill of the soule (which is impiety) is a thousand times worse then the euill of the body.

Therefore euery one ought to haue an especiall regard, that the actions which he practiseth be honest & iust: and that the ende whereunto they are referred, bee also profitable vnto the common vse & society of those, with whom (whiles wee breath) wee are alwaies conuersant.

For the great, rich, and potent men, can very hardly, (or scarce at all) liue without the succour and helpe of the meaner sort: for these are they which turmoyle and rumble vp and downe, to dresse their grounds, and husband their possessions. In like manner, the mighty Statesman, & so al descending to the Mechanicks, can not liue the

one without the mutual help & succor of the other; God being pleased to shew herein, the great care and prouidence which he had of binding the̅ together with the indissoluble knotte of mutuall necessity.

It is also requisit that euery ones paine & industry, be accompanied with trustiness, and loyalty: to the end that the fruit and profit that the one may produce by the furtherance of the other, be iust & honest, to the cōtinual maintenance of humane society; which being taken away, al things would be destroied by confusion: so that bounty, Iustice, truth, & honesty, would violently be carried downe the streame, when as priuate gaine should be preferd before the performance of ciuill duty; or when it is deliberated, whether that which is full of profit and commodity may be atchieued, not sinning against honesty and Vertue. Which proposition is quickly affirmed by such greedy minds as are easily drawne into such inconueniences.

A happy life, which consisteth in the perfect vse of vertue, cannot be accõplished, if it want the assistance of corporall & externall goods, which serue as aides & instruments to the better & more happy execution of honest desires: & therefore it happeneth oftentimes that the feare which men haue of falling into pouerty (esteeming it the greatest euill in the world) leadeth thẽ to desire the goods and riches of the world; & to this effect perswadeth thẽ that it is their duty to labor for them & to possess them (as being one of the 3. main & principal points, to the obtaining wherof, all the actions and industries of men are finally reduced) thinking by the gaining of them, to cõmit themselues to a retired settlement and restfull quietnes, not considering the sentence of that wise Philosopher; that he that would truely and perfectly become rich, should indeauour not to increase and augment his riches, but to diminish his greedy desire of hauing: because such as leaue their desires with-

without bounding limmits doe daylie increase their pouerty and want.

As on the other side, the most excellent Vertue and neereſt approaching vnto God himselfe, is that which causeth mã to want as few things as is possible. For to wish or couet nothing, is to be in some sort like vnto God, teaching vs to content our mindes with that little, which we haue; and not to account any pouerty eyther a shame or a reproach vnto vs, saue onely that, which proceedeth from sloathfulneſſe and ignorance, or rather from riotous expence, and luxurious superfluity. For when pouerty is found in a man of an honest and ciuil conuersation, one that is laborious, painefull, stout, and wise it serueth as an infallible cognizance of his magnanimity & lofty courage; such a one as imployeth his minde in the atchieuement of greater matters without incumbring it in the search & pursuit of respectleſſe vanities: such as are the riches of the world. And therefore we may say;

Ex-

Externall goods which worldly men adore,
Are not cald goods if we them truely name.
Subiect they are to change, for euermore:
But vertue onely, still persists the same.

Wherefore it is, that the liberty and freedome of the wise mans soule (that knoweth the natures and qualities of external goods) is neuer troubled with their pensiue perplexities; beeing certainely assured that his felicity is not a iot the greater, nor his content any thing increased, by beeing inuironed on euery hand with an infinite masse of riches and treasures, if he haue not the fruition of that true ioy and comfort, which only proceedeth from the soules tranquillity.

But because we ought not to liue in the world, like idle droanes; wee are bound by duty to imploy the talent which God hath bestowed on vs, to the commodity of diuers others besides ourselues, indeauouring to augment the same by all iust and honest meanes, without the dommage & preiudice of any; that wee may heereby bee

bee true imitatours of the painfull Bee, conuerting all things into ſweete and gentle meeknes, contenting our ſelues with that which is neceſſary, and ſpending the reſidue to helpe and ſuccour thoſe that want it.

For the life of Man, with his induſtrious paines, is not praiſed becauſe he is rich, and mighty; but becauſe he is iuſt and friendly, and hath the true vſe of the riches which he hath gotten: foraſmuch as liberality is the excellent vſe of that meanes, which God hath placed in our hands, to be a helpe and ſuccour vnto many. So that naturall duty (which wee call the ſource of all laudable actions, and foundation of honeſty) obligeth vs, to do nothing againſt the commodity of the common good, nor to ſeek after any thing by the detriment of another; but to render vnto euery one with a good will and a cheereſull countenance, ſuch things as rightly appertaine vnto him.

For euen as our duty is the end and

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scope whereunto Vertue tendeth, to wit that wee should duly respect honesty and a seemely carriage in all our actions: Euen so it is necessary and requisite, that the cōmodity which accrweth vnto vs by the mediation of our industrious and painefull endeauours, be honest and profitable both together: because there is nothing profitable that is separated from honesty; this disiunction beeing the fountaine of al wicked vices.

So that whensoeuer wee see profit presented vnto vs, if wee perceiue that there are ingredieces of vice mixt with it, we ought to eschew the one, for the others sake: thinking it to be as full of annoyance vnto the peace of the soul, as a sweet potion mixt with poyson, to the safety of the body.

For equity and reason would haue some distinction betweene duety, and that which is called commonly profit, there beeing as great a difference and separation betweene them, as there is betweene honesty and this profite.

For

For this kind of profite maketh man not to feare to violate his promise, and to profane that which hath been both ordained by the law of God, and confirmd also by the lawes of men; alwaies prouided that it bring him gaine. And the other on the contrary side, maketh him (with a liberall and free minde) to imploye his goods, trauailes and industry, yea whatsoeuer lyeth within the compasse of his ability, to make them profitable and auaileable vnto euery one; not incited thereunto through a certaine hope of a gainefull recompence: although indeed such as receiue any thing, are bound also by dutie to bee gratefull to their benefactors, and to render such things vnto them for their good deedes, as the proportion of the benefit requireth, and their abilities can affoorde.

Yet howsoeuer, Vertue obligeth those that are well storde, to doe pleasures vnto others more freely then to receiue, because it is farre more honourable to oblige then to bee ob-

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liged, to giue then to take, forasmuch as hee that conferreth rewards on others, exerciseth a very good and an honest action: but hee that receiueth, doth onely exercise an action of profite. And profitable is much lesse gratious then honest. For that which is honest is stable and permanent, furnishing him that giueth, with a constant gratification: whereas that which is profitable, slideth quickly away and is soone lost; neither is the remembrance thereof so agreeable and pleasant to the minde. And againe, those things are esteemed the more pretious by how much the dearer they are. Therefore it is better to giue then to receiue, because giuing costeth more then receiuing.

Wherefore whosoeuer hath beene obliged by receiuing, ought to redeeme his liberty if hee can possible. For it argueth not a vertuous and a valiant spirit, to remain long in the arrereages of curtesie. But if wee haue bin beneficiall vnto any, by the friendly perfor-

performance of a ciuill curteſie; we ſhould deſire to haue that obligation ſtand vncancelled rather then to haue it requited by a mutuall recompence, ſithence the mind is well contented with the honour of friendly performances: which commonly coueteth rather to deſerue ſomething and not to receiue, then to receiue and not to merit: foraſmuch as to merit is honourable; but to haue the enioyance of its deſert, is deemed nothing elſe but profitable.

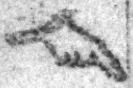
Yet there is alwaies a regard to be had (in actions of honeſty) vnto the ſort and quality of the obligation: For a generall good, ought to be preferred before a particular, & a man of merit before ſuch a one as merits nothing. Wherfore, it is, that this deſire is vniuſt and diſhoneſt, which indeauoureth nothing elſe but to extract profit and commodity from euery one, without doing good vnto any one; and to receiue any kindneſſe whatſoeuer, without ſhewing ſo much as a willingnes to

reward

reward, valuing true honour and glory (atchieued onely by vertuous actions) at a meane reckoning; nay, scarce accounting either of them of any esteeme at all. For indeede it is almost impossible for such, as vse all the meanes they can for the reaping of profit, to do that vnto Honour which is her due: For as much as dishonest gain is a careless regard, nay an absolute despisall of true glory; the shining splendour whereof every vertuous heart ought to be ielous to preserue, not suffering it to bee eclipst by the obscure clowds of base actions; but most especially the nobler sort, & such as haue bin exalted to the highest dignities, whether by letters or Armes. For Honour exacts the performace of duty so much the more seuerely in those, by how much their worths and dignities haue more distinguisht them frō the vulgar.

Therefore it is that the golden Merchant is not so much honoured as the simple Souldier. For the one heapeth vppe a mountaine of treasure;

respecting onely his owne inriching: the other practiseth but few meanes, and those also as instruments of Honour: and the onely end of all his parsimony, is wholly referred vnto the acquist of Glory.



And then if naturall Duty haue obliged all sorts of men, to doe their best indeauours (in their seueral vocations) to accomplish somthing, that may bee profitable to the publique good; it stands with greater reason, that shee should oblige those, which are the bright lamps, and glorious starres of honour, (eyther by place or parentage) to the end that they might enlighten the meaner actions of other men, by the shining lustre of their examples. Which they can neuer doe, but by clearing first their owne hearts from filthy couetousnesse; forasmuch as that is the principal cause, which maketh men forgetfull of those thinges which appertaine to the purchase of Honour: wholly addicting their minds to riches, and suffring thē to think on

no-

nothing, saue that alone, which serues for increase of their reuenues: wheron being wholly bent, they oft times practise base, and ignoble actions (which in fine, procure their miserable ruine) against those that are of their own profession. Wherfore it is very expedient for him that desireth earnestly to imbrace vertue, to propose her alwaies before his eyes, as the onely obiect wherat he aymeth, and not to esteem of any profit, saue onely that which is attaind vnto by her accord.

For how-soeuer the impostorous hypocrite, and dissembling wretch, seeme more faire in his affaires, according to the censure of the World, then the plaine honest and open hearted man; yet certainely it is better to bee vnrespected with the last, then with the first to be in great esteeme. For the ends of such are alwaies miserable. And therefore they that seek after nothing but their owne priuate gaine, are miserably deluded: because whatsoeuer their greedy minds induced them

to follow, was falſe riches & coũterfeit treaſures. For true riches are not gaind, but by the performance of our duties, grounded on Vertue: which is nought elſe but the practiſe of doing wel to all, not in regard of gaine, or hope of recõpence, but only in reſpect of Vertue it ſelfe: which is, & ought to be, the ſole profit of an honeſt man. She it is that maketh all things profitable. And hee that taketh care to perform his duty, is neuer guerdonleſs. For the obſeruance therof being wel imployed, procureth vs eſteem & credit amongſt men: credit preferres vs to the dignity of ſome high place, wherein are gained orderly and quiet riches: which are to bee accounted of, farre more then great abundance miſchieuouſly gotten. It is a worthy cement that firmely vniteth honeſt and profitable. For if they bee diſioyned, Vtility is nothing but deluding coſenage: and Ouerreaching, an irreligious policy: which ſeuerely bitterdeth the trembling-guilty conſcience to anſwere for the ſame. It behoueth

therfore

therefore euery particular man, to bee (as well in art, as industry) constantly resolued, and resolutely confirmed, in three especiall points, before the atchieuement, or execution of any action. The first is, that his enterprize bee iust. The second is, that the meanes which he practiseth by (for the attainment therof) be lawfull. The last is, that he surpasse not the bounds of his owne vocation, be it eyther publique or particular; but alwaies containe himselfe within its limits, and do his best for the common good. For, than this, there is nothing more agreeable vnto God, nor more beseeming an honest man.

Let vs then learn our deuoir towards men, to the end that wee may render thanks vnto God for all. First, for the good which he hath giuen vs: next, for the good which wee haue had, to make it truly profitable, & for the prosperous successe thereof: and lastly, for the reward which wee are sure to obtaine: I mean the beatitude & felicity, which is the true ground of perfect goodnes.

We haue formerly declared, what are Vertues effects in man, (making him to loue and follow her) beſides the recõpence which ſhe hath in her ſelf & of her own nature. And becauſe recompence hath a very great power ouer vs, and is able to cauſe vs to affect things a great deale the more, Vertue will neuer be without the ſame.

Now, by how much the more her excellency ſurmounteth the worths of other things; ſo much the richer, and more pretious are the ſalaryes which ſhe preſenteth to vertuous men. Theſe are Honor & Pleaſure; a double good, without which, ſhee neuer marcheth: whereof (now following) we make deſcription.

The

The Description of true Honour: and how it ought to bee acquired.

CHAP. VIII.

ALl our actions whatsoeuer doe vsually tend towards Perfection. We desire her for her own sake; being not able to bee contented without her. Imperfection is the mother of displeasure, and nurse of discontent.

For which cause, as many as haue treated of beatitude, affirme that wee ought (if we wish for true content, true felicity)

felicity) to desire perfection. For, none can be said to be truely happy, but such as haue attained vnto the perfect accomplishment of the same. Her supportāce hath no referēce to the goods honours and pleasures of the Body: because perfection is not found in the, being fraile, inconstant, momentary, and lyable to decay, through times tyranny. We ought therefore to seeke after Wisedome, and imbrace the vertues of the soule: whose condition beeing permanent, and estate eternall, they scorn the violence of alteration; whose constancy also is neuer mooued with the battering storms of angry fortune.

So then if all things labour for perfection, and desire that which is good & agreeable vnto them, it stands with greater reason that the soule of man should couet that which is not onely appertinent, but wondrous necessary. The soule then being an immortall essence, it is cleare that it ought not to appropriate such things vnto it selfe, as are fraile and full of change: but ought

rather

rather to be richly adorned and glorified, by such as are permanent and proper only to its owne nature.

Amongst all the goods and treasures of the soule, the acquisition of the Honour which proceeds from vertuous actions, whether ciuill or military, challengeth the highest place; forasmuch as the pleasure & glory which accompany the same, are fully accomplished with absolute perfection.

But because the way of Vertue (through the which such as would attaine vnto perfection, are to passe) is neere adioyning vnto that of vice: into the which, poor mortal wights (being miserably deceiued & guld) doe easily slide, sithence in very many things there is a great resemblance twixt vertue & vice (so that were not we directed by the infallible guidance & safe-conduct of Reason, & liuely rouzed out of dul neglect, by the help & assistance of vertue her selfe) we shold too too often take false counterfeited honor in sted of that which is true and perfect indeede.

Wee

We ought therefore to take an especiall care, that our slight regard in the election, cause vs not to erre in the choice thereof. For true Honour is neuer atchieued but by Vertue and performance of duty, which are as it were its legitimate and naturall parents: without the which, Honour can no more bee, then heate without fire or the shadow without the body. For otherwise it would bee nothing else, but as a fantasie of Honour, or a bubble of vaine glorie: which is oftentimes ingendred in the vaine and deluded imagination of the distempered brain of him which liueth for the world only; without hauing any respect at all, vnto the principall end of his beeing heere, and which neuer attaind vnto so much knowledge, as to be able to discerne what true Honour is, much lesse to know how it may and ought to bee atchieued.

Let vs define it, to bee the shining brightnes of a vertuous & worthy action, which is reflected from our own

Consci-

Conscience, vnto the sight and view of those with whom we liue.

It may be also called a gracefull respect, or a renowned reputation which euery one ought to haue, in recompence of his merit and worthinesse, declared vnto the world by many great and glorious deedes, approued so to be by the generall acknowledgement of all good men.

It is not then an imaginary fantasie, but rather a splendent brightnes, or a twinkling light, which maketh him that is the subiect heereof, and with whom she is enamored, to shine as the sparkling rayes of a pretious diamond. It is a diuine good, a celestiall treasure, to whose pure nature it is absolutely contrary, to permit any wicked or vicious person to inioy the high-priz'd title, and appellation of Honourable.

And therefore it is not wonne but by striuing (first of all) against our owne affections, and by conquering them: turning fruitlesse and toyish vanities

nities, ouerweening and arrogant presumptions, towring & topleſs ambition, into a remote and an eternall baniſhment: yea, exiling alſo with them the quenchleſs deſire of our owne priuate gain, that we may ſincerely tender all our actions, all our induſtries, vnto the publique good of other men; but moſt eſpecially to our countries good.

For thoſe that are born to bee magnified by the enioyãce of honourable & glorious appellations, do neuer deſire any thing more ordinarily, more earneſtly, then to performe as many profitable and worthy actions, vnto others, as are within the reach of their abilities; and to ſacrifice their tender hearts laſt drop of bloud to redeeme their Country from an imminent danger: ſo that their glory beeing thus moyſtned by the honourable effuſion of their owne bloud, it ſhal flouriſh and waxe green in the eternal Spring-time.

So then the eſteeme and reputation which men ſhold deſire, conſiſteth principally in two points. The firſt is,

that

that we bee alwaies found ſincere and vpright as well towards our ſelues as to all other men; to the end that the teſtimony which commeth from our owne conſciences vnto the ſight and view of thoſe with whom we liue, may ſerue vs in ſtead of a warrant and an approbation againſt falſe report: foraſmuchas Verity is the ſhield of Honor.

The ſecond is, to glorifie our ſelues rather by ſurpaſſing others in euery good duty, and office towards them, then by reſpecting of any other aduantages whatſoeuer for our ſelues; be it eyther worldly reputation or particular profit.

For it is in this duty (which is truely vertuous, truely charitable) that generous and well tempered ſpirits will imploy themſelues (alwaies confined within the limits of their owne vocation) to acquire and poſſeſſe that great & vnualuable treaſure of Honour, that crowne of glory, whereof (hauing once merited it by vertuous deeds) they neuer are depriued againe.

For

For can any one rebuke those that dayly accumulate desert vpon desert, & neuer desist from inriching the former good deeds, by seconding them with the like? shewing themselues to bee truely seasoned with a generous disposition, wishing alwaies to encounter any new occasions that shall bee sortable to their desires: greedy of no other glory, beside the testimony of their owne soules: disesteeming vtterly the fauourable Iudgement of other men. For euery action is so much the more laudable in it selfe, by how much the farther off it is from ostentation, or desire of applause.

And although it bee not euery ones fortune, to bee able to attaine vnto the height and top of Honour, or to establish it vnto eternity: yet they must not therefore bee discouraged and exanimated from the pursuit thereof; but thinke that there is no one how meane soeuer, but ought to make more account of that little which hee can attaine vnto, in his owne vocation, then

of

of all the rest of his whole wealth and riches; because (in such a case) Honor cannot be made altogether immortal, by reason of the incapacity of the subiect: yet howsoeuer, it is the greatest, the most illustrious, most commendable, and most durable of all the goods which man inioyeth: forasmuch as by it, he leaueth vnto the world a good testimony of his life, and to his owne posterity a good example.

But forasmuch as the Qualities, Conditions, and Resolutions of such generous & noble spirits, which make Armes their profession, are different from other estates, which neuer trauail but for their owne particular and priuate vtilities; whereas these heere propose especially before their eyes, the publique good of the commō wealth, assuring them a quiet peace, purchased by their trauells, their daungers, their wounds, their woes, their grecuous sufferances, and conseruing the generall good by their industry, valiance and perseuerance: Honour therefore

is most deseruedly called the lawfull guerdon, and true recompence of vertuous actions. For, sithence Vertue participateth of a diuine nature, it necessarily followes, that she cannot be recognized or sufficiently rewarded with gold or siluer; but rather with those things, which draw neere vnto diuinity: such as are Honour and reputation, rightly appropriate vnto him vnto whom it iustly appertaines.

But it appertaineth vnto none more iustly then vnto the gentle, generous, and valiant Captaine: neither shineth it so magnificently, so gloriously, in any affaires, as in the courageous attempts of martial enterprises. We behold continually such as are the legitimate sons of dantlesse Mars, to be full of courage and stomacke euen in their swaddling cloathes: and afterwards in processe of time to be wise in counsell, sober in necessity, patient in aduersitie, iust in the midst of power, cautelous in execution, diligent to follow whersoeuer fortune leadeth them, despising ease

and not respecting life when it stands vpon the point of Honour, not setting their valiance at a price, nor his vertuous deedes for a mercenary stipend; eschewing alwaies euill, to imbrace what is good; not through fear or force, but through a voluntary and free respect of Vertue onely: which (in stead of recompence) doth crown them with glory, which maketh them so remarqueable aboue other men, as much as the Diamonds value is esteemed aboue other pretious stones: yea as much as the sunne surpasseth in glory, the starry tapers of the firmament: yea so much I say doth Honour out-strip in true esteeme, al other earthly treasures whatsoeuer: whose fraile inioyance the world permitteth vs to haue no longer, then for the continuance of a fleeting breath. But Honour maketh those that are absent present; yea the dead to liue, through the fresh remembrance of their noble deedes, translated carefully from age to age, carrying with it still in triumphant state their truly ver-

tuous and admired actions, borne on the golden wings of pureſt eloquence, that neuer moue, but in the ſeruices of honourable Perſonages.

This Crowne, therefore, is lawfully due vnto thoſe, that ſpend their liues in the ſeruice of their Prince & countrey; who voluntarily expoſing themſelues vnto apparant dangers, to ſhield the ſame from forraine inuaſions, bring backe with them many glorious ſcarres, the noble emblemes of an vndaunted courage; together, with a minde-appeaſing teſtimony in their conſciences, of performing faithfull ſeruices vnto their Prince, and of doing their beſt endeauours, for the preſeruation of their countrey: without the which, it could not chuſe but endure a miſerable languiſhment. For how could life haue beene any way gratefull vnto vs; hauing loſt our Religion, our Lawes, our Liberty, and our purity of life, which are, next to God, the neceſſary maintenances of our being? So that then theſe things, being

forcibly rauished from vs, wee cannot wish to liue any longer in this world.

This duety, this seruice (which they performe towards their countrey) being of so great importance, conferreth on them a deserued Title of Nobilities; which crowneth them with such shining light, as shall reflect a splendent brightnesse to posterity. For sithence neither the countrey, nor the liberty thereof, can bee secured, but vnder the protection of defensiue armes; it consequently followes, that such as make profession thereof, and haue assigned themselues therunto, for the common good and safety of their countrey; should not onely be respected and honoured, but also recompenced with an eternall guerdon: in such sort, that the vertue and prowesse of an honourable man, hath alwayes beene accounted the subiect of his Nobilitie; being approued (in all ages) by the common suffrage of euery one. So that then

Honour was giuen vnto men for a salary, a recognizance of some vertuous deedes, being a glory vnto him while he liued, and afterward a grace translated by descent to his posterity.

It is great honor from illustrious ligne
To be descended, by our Predecessors:
But greater far by our own light to shine,
(Then by their lustre) vnto our successors.

It behoueth euery one therfore to haue a great regard, that wee obscure not the sparkling lustre of that glorious sunne, by degenerating from the vertue of our ancestors, whose descending Honor hath enlightned vs.

Into which loathsome dungeon of base ignominy, such ordinarily precipitate themselues, as beeing respectles of their deuoir, preferre their own quiet peace, before their princes seruice: and their priuate gaine before their Countries Honour; neuer considering that Vertue crownes only those which perseuere vnto the end. And that man

cannot

cánot immortalize his name on earth, that giueth way to drowsy lazynes : it being vtterly anent reason & honesty, that hee which changeth vertue into vice, should in any sort bee honored & respected: forasmuch as nobility by birth, can stand in no other stead vnto such as shew themselues vicious by their ignoble deedes, but to condemne their folly and increase their shame.

For vice is so much the more deformed and vgly, in those of noble races, by how much the patternes of their fathers actions are more eminent. In such sort, that the dead bones and ashes of their predecessours which bought at so deare a price that splendent light, whereby they shine so gloriously in the world, will rise and menace cruell torments against them, if they conioyne themselues with vice, and her associates, to bandy against vertue and her adherents: seeking vengeance of the wrongs which they receiue by the participation of dishonor impos'de on them and on their family,

in recompence of that honour where-by they left their progeny illustrious.

Therefore haue armes beene permitted vnto noble personages, that they might beare them alwaies, as the recognizance of honour, vnder the confident hope, that those (hauing bin suckled in their Cradles with the milke of Honour, and afterwards growne vp in vertue, by the mediation both of Arte, traditions, and examples of their auncestors) would not make a league with any that should bee vertues enemies; preferring priuate profite, before the seruice of the Prince; and priuate gaine before their Countries good.

For the order of Knighthood was instituted in auncient time, to fight in defence of Religion, to defend their countrie, to serue their Prince faithfully in the warres; being sent by him vnto the same, to maintaine the wronged causes of Widdows, Orphants, and others that are iniuriously oppressed. For to fight for Religions cause, is a spiritu-

all

all acte, which God will guerdon in the life to come. To defend and protect the countrey wherein we liue, is to regard the conseruation of mankinde. To doe seruice vnto the Prince, is to cancel the bonds of our naturall allegeance. To redeeme the oppressed from afflictions and miseries, is a noble deede, and truely vertuous; it being the fruitfull effect of godly charitie. For hee that deliuereth not the wronged from oppresion, nor opposeth himselfe against tyrannie for their deliuerances sake (hauing meanes, power, limmes, and al opportunity whatsoeuer) doth infringe the knot of humane society, which ought to be preserued inuiolable amongst true Christians: and for neglect hereof, hee ought to be lyable vnto as reproachfull an infamy, as seuere a punishment, as hee that hath betrayed his parents and friends vnto a cruell death.

Wherefore Nobility ought to be in continuall exercise, as well in the middest of dangerous hazards, in time

of warre; as in ciuill and honeſt affairs in time of peace, but principally in charitable deedes. For tilting, hunting, running at ring, and the like, are not ſufficient exerciſes, to make your vertue appeare vnto the world: ſhee paſſeth by ſuch without reſpect, requiring attempts of greater aduenture.

Great Perſonages haue oftentimes deſired occaſions ful of danger to preſent themſelues vnto them; that they might by ſuch vndertakings giue a luſtre vnto the greatnes of their vndaunted courages, whoſe light may bee cōpared vnto the ſunne it ſelfe. Moreouer, it is not vnto childiſh apprentiſes, or ſimple ignorants, that the conduct and guidance of difficult exploits are committed; but vnto thoſe rather, which by long experience, haue beene made fit and capable of the ſame. For Vertue neuer adorneth any one with wiſedome and modeſty, but ſhee alſo accompliſheth him, with valiance, and magnanimity. Shee taketh from him the feare of danger, of greefe, of ſorrow

and

and of death, making him to triumph boldly, treading on the head of danger, with the foote of constancy, and so to direct all his actions vnto Honors glorious title, as the archer his arrow to the white.

Wherefore if we be men & not monsters in nature, why doe not wee tend towards this perfection? trampling vnder our feet with courageous harts, all the dangerous difficulties which striue to diuert vs from vertues path; sithence it is by her that wee are truely vertuous, truly blessed.

This worthy resolution is far more excellent then the possession of all the treasures and honours of the world: which noble and heroick minds continually despise, as things fraile, transitory, and vaine; and therefore seeke after felicity & beatitude in things more dureable & permanent. For these two, are in the soule of man throgh a necessary consequence, of one and the same Verity, to wit to bee happy and to bee vertuous: the last is as necessary vnto man

man, as the first is naturally desired of him. But as the desire of being happie is very great, so is it also very vaine, without this veritie; which teacheth vs that the chiefest science in the world is to be an honest man, and the greatest Honour to be happy.

For Honour, not conformable to vertue, to our duety, & to conscience, cannot enioy the sweet society of perfect glory, & permanent felicity. And therfore it is nothing else, but a windie vapour, proceeding frō swelling pride, & vain presumption; whose recōpence at last is shame, hatred, & the derision of the whole world, and vnspeakeable punishment in the world to come.

But that which proceedes from vertue, inciteth euery one that is indued with a generous disposition, to erect vnto himselfe an èternall monument, by glorious atchieuements, & heroicke deedes; arming him with an inuincible & courageous constancy, to march boldly in the very face of danger it selfe; sustayning infinite labours & trauels, tearing through the bryars

and thornes of a thousand inconueniencies, aduising him not to court Honour, eyther through ostentation or ambition: for were it possible for him to attaine vnto the end whereat he aymeth, without indurance, he would not by his good will, cast himselfe into an Ocean of perplexities; in such sort then that he thrusts himselfe forwards, onely, because he being dull and grosse, cannot bee purified of these great incũbrances, but by the fire of afflictions.

But hauing opportunity now to look backe on the manifolde difficulties which hee hath surmounted, through the performance of his deuoir, guided by the aidance of a iust conscience, hee arriues vnto the field of Honor: where his Temples are crowned with a Chapplet of liberty, as truly exempted from the malice both of death and obliuion, as his intention was remote from gaine or profite, onely ayming at the good of his cõtry & the seruice of his Prince: in such sort, that he hath purchased vnto himselfe a renouned memory throughout all ages. So

So that then the ſoule finding it ſelfe adorned and beautified with ſuch rich & ineſtimable treaſures, reapeth greate ioy from this great felicity: which being rooted in the very bottome of his hart that poſſeſſeth her (and not in externall and fraile riches) accompanieth the ſoule and the honour thereof, vnto the higheſt heauens, where both ſhal be immortalized togethers. Therfore ſay we;

The wings of Fame
mount Honour to the skie;
Where Vertue crownes it
with Eternity:
Whereas the Vertuous,
'mongſt a ſhowre of darts
Sought it, thruſt-foorth
by braue and noble hearts.
Backe therefore, Epicure,
in ſugred pleaſure
Bathing thy ſoule:
Thou ſhalt be crownde by leiſure;
Sith ſhee preſerues her lawrells
for ſuch ſpirits,

As

As dayly challendge them
by Vertuous merits.
Backe, Wanton womans-man,
which without paine
Would'st purchase Honour: Backe.
Thy hope is vaine.
Fauours auayle not: labours
haue the price;
And those which for her sake
would sacrifice
Their blood, their limmes, their liues,
that are so deare,
Their soules; nay, more, had they
what were more neare.

The

The deſcription of falſe *Honour*; *the true ſubiect* and ground of Quarrels and Contentions.

CHAP. IX.

ALthough vertue be contrary vnto both the extreames of vice; in the midſt of which ſhe hath her ſeate: yet neuertheleſſe, ſhe is more directly oppoſed vnto one of them them then to the other, and beareth greater conformitie with

with the one then with the other. For, Fortitude inclineth more to audacity, then to timidity: and the liberall man resembleth more the prodigall, then the couetous wretch.

By reason whereof, such as cannot discerne the true from the counterfeit, by the aidefull ministery of reason, are easily transported into one of the extreames, according to the inclination of their affections: in such sort, that vice being full of deceitfull mischiefe, and gaining the assistance of our affections; besiegeth the vnderstanding, conquereth our reason, and then carrieth the wauering soule, destitute of a Pilote, according to the inconstant winde of euery phantasticall occasion: which being seduced by the externall senses, giues way vnto the flattering charmes of a deadly foe:

Which as a Tyrant,
proud in victorie,
Giues power to the senses
o're each action:

VVhose

Whose chiefest comfort
and triumphant glorie,
Is to see reason made a slaue
to passion.

As oftentimes it falleth out in a point of Honour: whereof the greatest part of men make a vaunting brauado, rather through a vaine ambition of seeming greater then other men, then for the true & zealous affection which they beare toward vertue, which they vntruly challenge to themselues.

For if Honour bee nothing else but the resplendent glory of a vertuous action, and a celestiall good that cannot, nor will not permit, that any euill deed should be adornde with honours title; how is it possible that a man may be called vertuous and valiant, which is not stomackfull in any thing saue mischiefe, that is neuer armed but to oppresse the innocēt, neuer doth his vttermost but against the iust, nor enterprizeth any thing saue onely that which is quite contrary to the generall

generall desigme of those that desire peace in stead of warre, repose in stead of sedition, and louing amity in stead of enmitie? Without all question such valiance and adulterate fortitude, whose obiect is nothing but bloud and death, is to be accounted no otherwise then a sauage brutishnesse; nay, farre more beastly then that of the vnreasonable creatures; which are neuer offensiue vnto any, saue those twixt whom and them nature proclaimes a perpetuall Antipathie: but such as are of the same *species*, doe neuer offend their owne companions.

But amongst other shames, or rather most ignoble and base infamies, this is not the least, that a Gentleman should staine his Rapier in the bloud of his neighbour; nay, oftentimes of his own father, and for a trifle, or smaller matter: of such a one (I say) with whom before, hee made but one bed, vsed but one table, but one purse. Tell me, I pray, whence proceedes this false and base imagination in thee, that

thou thinkeſt true Honour to conſiſt in ſurpaſsing others by ſtrength of body, and in making the weake to tremble at thy feete? Or that he is not to be eſteemed valiant, that inſulteth not imperiouſly ouer another, or aſſaulteth not anothers life, or ſheds his bloud? Falſe and counterfeit Honour, is the father of thoſe adulterate brats. For ambition alſo; being one of falſe honours ſonnes, is neuer quarrelleſſe; each one would haue the place, and euery one conteſts with his companion for the chiefetainity; ſtriuing with euery Oare one to debaſe another; in ſuch ſort that the moſt deſperate ſticksneaging Cauallier, is held with them to be the ſtouteſt gallant. And at this very day, vertue is transformed into vice, and true valiance into raſhneſſe; not without the approbation of all; or (at leaſt) the moſt part, apologizing onely in this manner: It is my duety to defend mine honour. Aduiſe your incenſed gallant, to any other courſe beſides fighting, he ſweares, tis ſimple,

base, cowardly, & the infallible mark of a Capon-harted dastard. He sweares, he wil be reueng'd: & the furious flames of his distempered mind, must be extinguished with his friends heart bloud: take this, and take all; his Honour is more pretious then his life: he had rather translate his name vnto posterity vnblemished, then liue to sucke a hundred yeares light ayre. He must sacrifice himselfe vnto his owne passion, & serue as an oblation, to be offred vp (in a bloudy *duellũ*) vnto the diuel himself, to the eternall damnation of his soule.

This mischiefe proceeds either from ignorance, or from the cõtempt of the knowledge of true Honour, & perfect use of vertue; which teacheth men a meane, to temper the violent heate of their vnbridled furies, & aduiseth them rather to be silent, then not to speake wel, rather to receiue iniury, then to offer it, to bestow on others, rather thẽ to take frõ others, to trauell in the rough way of vertue, not to wãder vp & down in the fruitelesse pursuit of false Honor,

and last of all, rather to pardon all disgracefull wrongs, then to be reuenged on any one. For the greatest reuenge, the honourablest victorie that we can gaine ouer our enemies, is, to surpasse them in diligence, in bountie, in magnanimity, in good & courteous deedes, wherewith they will sooner know and acknowledge themselues conquered, and constrained to shut their mouths, and to bridle their contumelious tongues, then by any other forcible courses whatsoeuer.

Wherefore, a vertuous man is not to consider any other thing in all his intendments, but whether they be iust, or vniust, good, or euill; to the end that by reasons iudgement, he may be able to, discerne the truth from falshood, and to declare, that he proposeth vnto himselfe, no other end, but iustice and equity.

And therfore, such as subiect themselues, to the indurance of labours and trauels, for iniust causes; or fight desperately for peculiar profite, vnder

what pretence soeuer, being not forwarded through the sincere loue of vertue alone; cannot brauado it, or swagger it out (but falsely) that they are indued with such worthy qualities, as ar truly requisit to a generous mind. For such a victory, as is bought with the bloud of those, which haue very slenderly, or happely scarce offended vs at all, is an exquisite defeature of true renowne: but the other is farre more noble, and farre (beyond comparison) more commendable, in that he knoweth to ouercome himselfe, in giuing pardon to his enemies. For the number is but small of those which are found to be so iust, that they can easily forget, and slightly ouerpasse great iniuries receiued; that being a peculiar property vnto the magnanimous, and truely noble courage: which shewes himselfe angry with him alone, which seeketh to staine the glory of his Honor, by the iniurious and diuellish imputations of ignoble deedes. In such sort, that to pardon these insolencies,

and to forget ſuch apparant wronges, acted by thoſe, on whom hee may with facility reuenge himſelfe, is a deede that merites noble praiſe, and is onely proper to a vertuous and heroicke ſpirite; who is both able and willing to repreſſe the fury of his paſsions, crying for reuenge, and not to recompence ill deeds for ill. Not that it ſhould not be lawfull for a Gentleman or a Souldier, to demand a reaſon of the wrong which is offered vnto him, and moſt eſpecially in an action of honour, which was gained by military proweſs: but yet too, he ought to proceed in the managing hereof in ſuch ſort, as his own cõſcience may alwaies ſerue as a ſufficient teſtimony of the truth and equity of his quarrell: which ought alwaies to be grounded on a iuſt cauſe; and ſo to cleere the blemiſhes of his reputation by lawfull meanes, and honourable ſatisfactions. For whoſoeuer groundeth his quarrell on no reaſon, or requireth greater ſatisfaction then he ought, diſhonoreth himſelfe;

for-

for as much as Honour consisteth in the entire discharge of duetie: which obligeth vs not to doe any thing, contrary either to equity or our owne consciences, vnder what colour or pretext soeuer; neyther thorough feare of torments, or death it selfe; but to continue firme and constant, in the laudable action and perfect vse of vertue, addicting our selues wholly to such things as are iust, honest, and seemely for their owne sake, and beeing not prouoked by any other meanes.

For Honour cannot subsist where vertue is defectiue: neyther can vertue iustifie this title, except the ground thereof bee veritie; because the Court of verity is Honors throne. In such sort, that a mans honourable reputation is much blotted, if when hee receiues the Lie, he free not himselfe of that ignoble imputation: because vertue being founded on veritie, it followes that as soone as

verity is deficient, vertue alſo faileth; and ſo by conſequence our honour is loſt. Therefore a man without verity, is vnfurniſhed of Honour; but hauing it, can neuer be diſhonoured, by what wrong ſoeuer.

Wherfore a prudent man, will neuer giue the *Lie*, without mature deliberation; knowing full well, that he ſhould preiudice his owne reputation, if hee ſhould ſlaunderouſly doe it, without a neceſſary and iuſt occaſion. He is not ignorant that the ſequele of ſuch a word vntimely ſpoken, will be fighting and ſwaggering, or rendering ſome other ſufficient ſatisfaction vnto the party (in ſuch ſort) abuſed: ſo that hee will temper the heate of his choler with ſober meekeneſſe; doing nothing in momentary paſſion, which afterwards ſhould cauſe him to repent.

And as it is farre from his intent and will, to be offenſiue vnto any, eyther in word or deede; ſo alſo he takes eſpeciall regard, that all his purpoſes be ſo

ſure-

surely founded on reason and verity, that his distastefull wordes doe not minister iust occasion of exception, vnto any of those, with whom he vsually is conuersant.

For although such a one, to whom the lye is giuen iniustly, and without any reason, cannot absolutely lose his Honour and reputation; yet notwithstanding it preuaileth oftentimes so farre with many, that it maketh an impression in their phantasie; inducing them to thinke, that he which hath in such a manner receiued it, is a man destitute of vertue, being taxed to be a man without veritie: so that the vulgar (which vsually are more inclinable to euill, then vnto good) cannot bee perswaded, to imagine any other thought of him but euill, as long as these his wrongs remaine vnsatisfied.

In respect whereof, the *Lye* vniustly giuen, is a great offence, both to the heart and honour, of him that receiued it.

For to speake properly, and within the

the tearmes of Reaſon; No one can worke another mans diſhonour, except he firſt diſpoile him of his vertue which accompanieth him, and with whom Honour dwels continually. A man may take a weapon from a man, how ſtout and valiant ſoeuer he bee, and ſo diſarme him: he may receiue a boxe on the eare, a baſtonado, or a crackt crowne; becauſe theſe are chances, which oftentimes manhood cannot withſtand: it being moſt true which is vſed prouerbially, *Qui contemptor eſt vitæ ſuæ Dominus eſt alienæ*: That he that regardeth not his owne life, becomes by his deſperateneſſe the Maſter of another mans. But a wiſe & prudent man cannot bee ouercome, arming himſelfe with vertues ſhield; which can neuer be taken from him that doth poſſeſſe her. And therefore indeede there is no one that can depriue a man of his honour; ſaue hee himſelfe, by ſequeſtring himſelfe from vertue, and verity, to addict himſelfe wholly to vice and falſhood.

Be

Be thou then vertuous, & thou shalt be honoured; neither shalt thou neede to feare of being dishonored by yniust disgraces. For it is a treasure that cannot be taken away from the vertuous; who affect not praise for ostentations sake, but loue. Honour onely is the guerdon of their merite; which ought alwaies to be iudged and approued by the graue and vertuous, and not by the vulgar ignorants; much lesse by the vitious and quarrelling Hacksters: because the opinions of such are still suspected; as well because they want iudgement, to discerne vertue from vice, as also because the affections of the vulgar are so full of corruption, that ordinarily they loue, they desire euill more then good.

Wherein all the ambtious pursuers of false Honour, doe most apparantly bewray these follies. For wee should account him a senseless Idiot, that should question a blinde man concerning the colour of his Cloake; and yet wee doe

doe not consider, that when we depend vpon the rash approbation, and brainlesse censure of the wauering and inconstant multitude, wee referre the iudgement of our Honours and Liues, vnto such ignorant Simplicians, as haue no insight at all in things, that are worthy eyther of praise, or dispraise.

Therefore ought we onely to vndergoe the censures of the vertuous and grauer sort of men; who consider the honour of another, as if it were their owne, and neuer consent that any shall be honoured, but those, whose vertue duely challeng'd it. For indeede wee erre as often as we weigh the vertuous actions, and honouable deedes of others, in the vniust balance of our owne passions: and therefore wise and honest men ought to be obseruant of the merite, and not eyther to praise or dispraise the same, for the Actors sake; because our passions ouerthrow our iudgement, and cause our censures to be iustly deemed vniust.

He is iudged vnworthy of Honour, that

that proffers wrongs and iniuries vnto others: nay, he is the Authour of his owne dishonour; declaring by his actions vnto the world, that his breast enfoldeth within it a malignant, and a wicked spirit, to doe such deeds as want the supportance and patronage of Reason.

For all circumstances being well considered, there can be no sufficient reason found, why men should wrong and iniure one another: sithence God hath endued man with iudgement, accompanied with reason; by whose helpfull assistance he ought to decide all differences whatsoeuer, and not to conclude them with reuengefull crueltie: because iniury and reuenge is properly an vniust action, or a deede without reason; which cannot proceed from a generous minde: to whom it is more agreeable, to receiue wrong it selfe, then to proffer iniury and disgrace to others.

So that the first cause, which instigateth the heart of any to be iniurious, can

can be nothing elſe, but iniquity and baſe villanie; which is the true ſource of vniuſt and diſhoneſt actions. Therefore he is to be reputed diſhoneſt and moſt vnworthy of honour & eſteeme, that is the willing Author of anothers vniuſt diſgrace: & ſuch a one ought to be diſeſteem'd, nay, deſpiſed of al men; vnleſſe he giue iuſt and conuenient ſatisfaction vnto the partie iniured, without conſtrayning him to right himſelf by combat in the field. Which if he refuſe to doe, it is moſt certaine that the iniury and diſgrace, returneth vnto him that eyther did it, or ſpake it; euen as the duſt flyeth vp into the eyes of him that bloweth on the ſame.

Yet howſoeuer, as euery one ought to haue an eſpeciall regard, not to vrge any with iniurious wrongs, & then to raiſe an vniuſt quarrell on ſuch vnlawfull grounds: ſo alſo hauing proceeded ſo farre, that he hath vndertaken it, he muſt be careful on what conditions he deſiſt therefrom. For both the one and the other, is preiudiciall to his ho-

nour

nour; which ought alwayes to be conformed vnto the conscience, which is the infallible touch-stone of truth: in such sort, that we must not be wilfully obstinate in the eager pursuit of an vniust quarrell, being accused by our owne consciences. For sithence verity is such, that no man can liue vnfaultie in this world, he is to be accounted worthy of greatest praise, that most carefully obserueth it; and hauing declined, redeemes his errour, by rendring due and rightfull satisfaction for the same. Wherfore he is so farre from meriting any blame, that oftentimes he augmenteth his honour and reputation, because like a man he gouernes himselfe by the lawes of reason & modesty; there being nothing more vniust, more dishonest, then scornfully to reiect or disesteeme the same; for that a man is only a man, as long as the actions of his life are guided by the addresse of Reason. For that wch is atchieued by her helpful directions, is seemely, and good, & alwaies praised of all: but that which

which is attempted without her consent, is vnseemely and naught, and alwaies blamed of all. Therefore let vs say:

True Honour, that on vertue grounded is,
Guerdoneth man with true felicity:
But what on vice and falshood founded is,
Doth wrap him in distresse and miserie.

The

The pretended ground of Quarrels is, false Honour: which causeth a man to be the Author of his owne destruction.

CHAP. X.

A Quarrell is the complainte of an offence, which wee pretend to haue been done against our Honour. Honour is assaulted eyther by word or deede. The deede lieth in the violence of the hand of him, that is offensiue either to body or goods.

Yet notwithstanding a noble mind, groundeth not his quarrell, on any detriment, procurde either through the ransacking of goods, or grieuance of a blowe receiued; but on the offence, which may diuers wayes redound thence, vnto his Honour.

For ſuch as haue the enioyance of more eminent places then others, aduanced thereunto, eyther by ſmall deſcent, or their proper merites, make ſmall or no account at all of wealth, but as it is the inſtrument of glory only: and therefore doe not thinke eyther loſſe of goods, or other afflictions, to bee iniurious diſgraces, as long as their Honour is not interreſſed. For if iniury be properly definid an vniuſt action; and in that vniuſt action bee alſo ranſacking of goods; they neuer account any thing vniuſtly done againſt them, when they are ſpoyled of nothing, which they rightly tearme their own goods; which is the pretious treaſure of their Honour. As for example: a man of armes, addreſſing himſelfe vnto the warres, incountreth his enemy face to face, is vanquiſhed, is exceedingly abuſed in his perſon, loſeth his goods, receiueth wounds, and payes a ranſome: yet for all this, he ſhall not make a particular complaint hereof, becauſe hee

hath

not lost any thing of his owne; that is to say, which hath beene preiudiciall to his Honour: and therefore hauing lost nothing of his owne proper and principall good, it consequently followeth that it cannot properly be said to be an action of iniury.

But if his Honour be reproached, and his reputation defamed, hee is much iniured; & in righting himselfe for such a disgrace, he seeketh satisfaction, so much the more discreetely, the more worthily, by how much his courses are more conformable to the lawes: which neuer constraine any one to endure that, which is a blemish vnto his name, and a spot vnto his renowne.

Yet because there are diuers quarrels, which arise daily amongst young brauing gallants; whose ground is only the damage, eyther of goods or body (when the preiudice of vertue and honour onely ought to be the finall end of our noble resolution) the first causes of such rash and foolish quar-

rels should quickly be extinguished (as a fire wanting fewell) if they had not strength of body to swagger it, & great meanes to contribute vnto the charge thereof. For riches and treasures are honourable, being imployd in vertuous actions, which is Honours mother: in such sort that the greater the treasures are, which heauen hath profused on great men; the greater is the glorie wherewith it crowneth them. For fulnes and perfection of strength is generallie reuerenced by the Lawe of Nations: which commandeth vs to honour those, which can doe much; forasmuch as their designes are so much the more excellent, by how much they are more able to effect vvhat they vvould doe.

Beholde then why vertue (which is not a fained or an imaginarie point) is touched to the quick, when as anie one endammageth the meanes of her performances, vvhich haue dependaunce on the bodie and

goods:

goods: so that good men doo exercise their vertues when as they vse their meanes vvith a prudent hand, and conforme the actions of their bodies vnto Temperaunce, Modestie, Magnanimitie, and other honorable and woorthie imployments; making both the one and the other to apperraine to the conseruation of their honour.

But vvhen the iniurie by deede proceedeth from swaggering, brauadoing, and audacious remeritie; such a fantasticall and capricious humour is so irregular, so immoderate, that the represion thereof deserues no meane reward: and then speciallie, vvhen the rebuker shall not haue anie peculiar interest therein. But when the disgrace or iniurie is directed vnto him, he is so much the more earnestly prouoked, by how much the more his courage & manhood is called into question by the ouerweening saucines of the offender. For whether this audacious swaggerer, desire to make proof therof,

and so he be incited through the disparagement of this affront: or, whether he proceede so rashly, that he imagineth the partie that incountreth him, to be of too base a minde, to dare to make shew of reuenge; Both the one and the other intention offendeth, and giueth sufficient cause of complaint, because the honour thereby is much impeacht.

This ought to be vnderstood to be amongst men of equall strength, or betweene such as are of small disparity. For if the greater outbraue the lesser, the infamy redounds vnto the assaulter; because the inequalitie of strength debarres him from the meanes of working his reuenge. And no action that is constrained, can beget dishonour; no more then an action can be honourable that is not free.

Touching the iniury by word; it is eyther reproachfull detraction, or gybing foppery: for both the one and the other, hath a bitter relish in the ingenuous apprehension of a generous spirit.

The

The first, which is detraction, plants the massacring petard of a slaunderous obloquie, against the gates of vertue; to batter downe the Palace of Honor: he sayes that honour is vnder vice, and so confoundeth the glory thereof; it being onely maintained by the supportance of vertue. And although this aspersion be full of vntruthes, yet notwithstanding it shakes the whole Fabricke; in such sort, that it is alwaies ready to tumble downe, and cannot easily be reduced vnto its former estate againe. For Honour ought to be still preserued so pure, so spotlesse, that it should be free from the least blot or blemish whatsoeuer. For this reason calumnious imputations were vtterly condemned, by all lawes, both diuine and humane. And because malitious detraction hath helpe, of spuing forth its venemous poyson; as well by writing as wording; all defamatory and reproachfull Libels haue alwayes bin seuerely censured.

The second, which is gybing mockery,

ry, are words which very much offend; especiallie being spoken by a scornefull spirit, which is the source and fountaine of disdaine, affording argument of vice and mischiefe, and consequentlie much abating the value of true Honour: whether because a person that is well borne conceiues thereby a sudden shame (vvhich kindleth his passions with an angrie choler, being as yet but greene in yeeres) or a greater indignation; hauing through the maturitie of his age, attainde vnto discretion to iudge of an offence: vvhich is then indeede when wisdome and experience should furnish him with so much vnderstanding, that hee should not giue occasion to bee flouted at. VVhosoeuer, then, is prouoked in this sort, cannot chuse but conceiue a great deale of discontent. For indeede if it bee a difficult thing to a man of worth, to see himselfe not priz'd according to his merite; vvhat spight and vexation would it bee vnto him, to see whatsoeuer

he

hee eyther saide or did, to bee contemptuouslie derided at. Yet notwithstanding, those of the vviser sort, doe not thinke it fit to take euerie worde in dudgeon, that is spoken pleasantlie; because it is not the worde that should offend, but the intention of him that thrusteth it out, as the gun-powder the bullet. Wherefore we ought to obseruc that, more then the vvorde, although it seeme at first to bee outrageous. For euen as praises and commendations brought out in a scurvie fleering manner, from a depraued intention, and a malignant spirit, doe great iniurie, and giue sufficient occasion of quarrell: Euen so a bitter and a tart iest which issueth not from a rancorous dispositiõ, should not prouoke a man to take an offence too suddainely.

The vprightnes & equity of a quarrel grounded on words, solely dependeth on the intentiõ of the speaker; because it is it that determineth al our actiõs, al our speakings, either to be good

or euill. For euen as the will giueth motion vnto the members, whereby they ſtirre and doe any thing: euen ſo the intention is the firſt beginner, of eyther the good, or the euill, which they doe.

Moreouer, beſide the intention, this equity may be reſtrained vnto certain circumſtances; which a man of worth, and great eſteeme (which ſhould not auoide combate onely, but debate alſo and contention) ought to conſider before he imbarke himſelfe, into any raſh and vnaduiſed quarrell; yea, although the wickednesſe of the intention were apparantly diſcerned. For he that ſpeaketh, doth oftentimes vſe ſuch generall termes: ſo that if any one interpret them particularly to concerne his owne perſon, hee is vniuſt in his quarrell, and offereth iniury vnto himſelfe. For applying them to his owne life, and ſeeming to be much nettled thereby, he doth nothing elſe but proclaime himſelfe culpable by his owne detection; and induceth others

to

to beleeue, that the sting of his owne conscience vrgeth him within, and so enforceth him to search outwardly for an excuse, before he be accused. Therfore it is neyther lawfull nor honourable, to except against any wordes, which may by any meanes beare an interpretation of pleasant mirth.

But aboue all wordes of base disparagement, that is reputed to be most offensiue, which accuseth a man for breaking his word; because it is most vnlawfull for vs (although it be with great preiudice) to violate our faith, or to faile in performance: for (our priuate intercourse amongst men, wholly depending thereon) he that falsifieth his faith, or credite, doth deale treacherously with a publique society, and dissolueth all the bands of commerce and amity. Againe, hee that passeth his word and credit, and yet obserueth them not, maketh himselfe a lyer; and so consequently depriueth himselfe of that honour, which no man but himselfe, could robbe him of: and by the same

ſame meanes drawes vnto himſelfe a note of cowardiſe, and perfidious treachery. Therefore if a falſe and forged imputation be a ſufficient and lawfull cauſe of quarrelling, the promiſe-breaker then giues iuſt occaſion of the like reuenge. For, this is to tax him with an argument of diſeſtimation, whereof it concerneth him to cleare himſelfe. And therefore a man being accuſed of perfidiouſnes, ought to doe the vttermoſt that hee can poſsible to make the contrary appeare vnto the world through iuſt & lawful meanes: to the end that he may redeem his doubtful reputation from ſo foule a blemiſh.

There are other kinds of quarrells which are grounded only on iealous ſurmiſes, which oftentimes are found amongſt your vniuſter ſort. For the firſt motion heereof proceedes from enuie, which neuer harbours in a noble breaſt, and ſuch a one as is generouſly borne: whom it behoueth to excell all others in all kinds of woorthy qualities, and to loue vertue with

ſuch

such a sincere affection, that all such as are indued therewith, should be deare and pretious in his sight; and therefore farre from contemptible hatred. Hee should be sorry to see the ignorance, brutishnes, and miseries of another; and not grieue to behold the excellencie, wisedome, and felicitie of his companion. Whosoeuer quarrelleth with any through enuie, is a testimonie to proue (against his owne intentiõ) the honesty of him with whom he contendeth; and giueth thereby a sufficient shew vnto the world of the wrong, vvhich he offereth him, forasmuch as no one can iustly complaine against a vertuous man. Behold therfore what the foundation whereon the greatest part of quarrells are wholly grounded. I haue not vndertaken here to declare vnto you the order & maner of proceeding in them, nor yet the reason for the determinatiõ of them being entred into; but the remedies alone of auoiding & flying frõ thẽ aswell in not departing from vertue, by doing such things

things as are contrary to duety and honesty, as also in not eyther working or wording that, which may enforce vs to an vnlawfull combat; in the which a man hazardeth his Honour, his life, his soule, in sacrificing himselfe vnto his blinded passion. For there is no greater ignorance, or folly in the heart of man, then to bee willing to make God the Iudge and Vmpire of his Duell (which is so odious and abhominable in his eyes) vnder a false, and diuellish kinde of hope, that his iust iudgement will iudge vniustly, to fauour vs.

But to eschue the detestable combats (which shipwracke our soules) we must take heede of the tempestuous gusts (that driue vs so vehemently against these rockes) which are the raging stormes of our owne choler: whereof I presently intend to speake.

The Description of Choler; of the euils which proceede from it, of the causes which produce it, of the meanes of correcting it; *and consequently of* auoyding contentions *and debates.*

CHAP. XI.



Choler is a hood that blindeth the eyes of reason, and hindereth them from beholding the resplendent lustre of true Honor: it inueagleth man in so strange a manner, that he embraceth counterfeit and false honour, and inseparably depriues himselfe of the reward of vertue.

It is a passion, that disturbeth not onely those that are vassals to her commaun-

maunding sway, with infinite incumbrances; but all such also, as conuerse with them. So that there is no place or region within the bounds & limits of her iurisdiction, where loue and amitie may liue together, secure and free from the brutish noise, and hellish molestation of contentious brawles. It is a raging tempest, that breaketh downe the masts and rudders of our liues; tumbling and tossing our fraile barkes, in the soule-swallowing surges of our franticke furies; renting the cardes of our conuoye, and taking from our sight the starre of our direction, and leaueth with vs neither help nor hope.

It is a wild-fire, that burnes whatsoeuer it come neere vnto: whose all-deuouring flames cannot bee extinguished, but with wondrous difficultie, if it bee permitted neuer so little time to diffuse it selfe. In such sort that a cholericke and angry man, may be said, to differ nothing from a madde man: saue only in regard of time; because it

is

is perpetuall in the one, and but temporary in the other.

Which ought to bee an incitation vnto all those that doe desire a peacefull rest in their owne soules (and not to be a raging fire-brand, and a torturing grieuance vnto others) to be marueilous carefull to shunne this monstrous passion; sithence it is the roote, and source, of the greatest part of contentions, causeless brawles, and bloudy combats, which set the world in a confused vproare.

To auoide the danger of this hidious monster, we are first to consider the manifolde inconueniences, and mischieuous euills which it doth beget: then afterwards the chiefest causes: and last of all the meanes and remedies, of conquering it.

As for the euils which it doth beget, the first and greatest is: that at her first entrance shee quite extinguisheth the light of reason; through whose depriuation, our affaires are destitute of all helpe and counsell. Shee dealeth like a

bloud-thirsty Tyrant, which spoyles the State, and taketh away all counsell from the kingdome which he possesseth, suffering no one to remaine aliue, which may contradict, or oppose himselfe to his designes; to the end that all things may bee done according to the desires of his depraued wil. For hauing after this maner forceably taken, from vs, our reason, our counsell, and our iudgement, shee vniustly vsurpeth ouer our persons; and maketh vs to proceede vnaduisedlie in all our actions, by the violent instigation of our rash, disordered and ouerbearing fury.

Whence it may bee inferred, that sithence angry and impetuous choler bereaueth vs of the perfect vse of Reason, it is the subuersion of other vertues. She inuerteth pietie through her mischieuous and blasphemous periuries: charity, through brutish & inhumane crueltie: iustice, through violence: and sober modesty, through raging fury.

Shee

Shee hindreth man, from thinking on that which hee ought to doe; and will not permit him, either to follow or beleeue good counsell: for she possesseth him, with such an ouerweening presumption, that he accounteth no mans counsell to bee compar'd vnto his owne aduise. Moreouer, she steeps his tongue, in gall and vinegar: so that it can produce nothing but that, which may bee bitter and sharpe to others; and so hereby maketh him liable to much calamitie. For from wordes they proceede to blowes, from blowes to combats, from combats to lamentable deaths: which are detested, both of God and men. The causes which beget choler, are pride, presumption, impatience and temerity.

Pride depriueth vs of the knowledge of our selues; and not only that, but bereaueth vs also of humilitie, which is necessarilie requisite vnto a vertuous man; seruing him in stead of a curbing bridle, to moderate the violence and fury of his Passion; dis-

posing it orderly vnto the course of reason.

Presumption obscureth the lustre of Prudence, which should enlighten man in the prosecuting and atchieuing of all his purposes. Impatience destroyeth Temperance: whose helpfull assistance mans necessitie doth very earnestly require, to preserue his inclinations, and desires, in a golden meane, and to be the moderatrix of all his actions.

Temeritie is the accursed inuentor of equity and iustice in man, constraining him both to doe and say all things without reason, all things without counsell. Whosoeuer is subiect vnto this vice is most vnwoorthie of anie great command.

Light beliefe is also an especiall cause of choler. For it often falls out, that hee that hath tender eares, hath bloudy hands: because derraction and obloquie, engender much discontent in the mindes of those, that desire to hear them. Wherfore to enioy a peace-

full quietnes, wee must not nourish a calumnious flatterer, by giuing opportunitie to his knauish prattle. For whosoeuer is facilely inclin'd to listen vnto them, is not farre from choler, from bloud, from murther.

The meanes of remedying this passion, is to anticipate our choler, and to range it according to the direction of reason; and not to attend it till the rage be kindled: but at the selfe same point of time assoone as we haue any sensible perceiuance of any alteration in our spirits, or that the pulses of our hearts haue somewhat a nimbler and a stronger motion then appertaines to a good and perfect temperature, wee ought to doe vnto it as to a fire, which wee quench with all diligence, assoone as it is kindled; not looking on it, till it hath seised on the ioysts and rafters of the house: because, when all things should bee imbraced by the fearefull and mercilesse flames, it is in vaine to

ſeeke for helpe. In like manner wee ought not to deferre the application of our remedy, till ſuch time as wee be ſcorcht, and burnt, with the furious flames of our incenſed choler: but, euen when we perceiue paſsion within vs, and occaſions without vs, egging and ſpurring vs forwards to this hellish rage, wee muſt at the very inſtant imploy all the faculties of our ſoules, to mainetaine our ſafety, and to reſiſt the violence which aſſaulteth vs. For there is a meane to preſerue our ſelues there-from (as from a Tyrant) by not yeelding obedience at firſt, nor ſuffering it to haue any power or authority ouer vs. But if we giue it time and leſure to extend and fortifie it ſelfe, it will get the ſtart of vs, by little and little, and at laſt become to bee inuincible.

And becauſe the tongue is a verie dangerous inſtrument of choler, it importeth vs alſo to bee marueilous vigilant, and carefull to obſerue, what & how great faults this paſsion make

vs guilty of by talking, when our tongue is at libertie; to the end that we may restraine it, with prudent circumspection, within the railes that are ordain'd by nature, as its prison.

But if euery one would remember his condition & qualitie in this world, bidding his last adieu to pride and presumption, through humilitie: or had wee reapt so much profit in vertues schoole, as to haue brought all our affections subiect vnto reason: had wee learned there, to beare with iust indifferencie both paines and pleasures, labours and rest, penury and plentie, griefe and gladnesse, and to haue framed al our conuersation with Temperance; without all contradiction, wee should not haue beene so propense, so prone, to be enrag'd with choler as we are.

And who can imagine vs able to vndergoe any great imployments, or to sustaine such violent passions (as oftentimes assaulteth a vertuous man) when as wee are so easily surmounted

and ouercome by choler? and that pleasant conceited syllable, or a little word slipping out vnawares, should so vvaspe vs, and so farre transport vs beyond our selues, that wee should seeme not to haue asmuch as one scruple of eyther constancie or reason?

Let vs therefore learne to barracado the doorts of our hearts, against the forcible assaults of choler; fortifing them so securelie on euery quarter, that it may haue no incouragement to attempt to enter. For there is no heart more valorous, or courage stouter, then that, which can repelle the fury of his passion; nor worthyer trophies then those, which maie bee procur'd from our selues: nor triumphs more glorious or magnificent, then when our reaso can lead our conquered affections as slauish seruants and seruile captiues. Which if they could preuaile, and get the victorie, they vvould insult like bloudy minded Tyrants ouer vs; taking away by cru-

ell violence, the peacefull tranquillitie and pleasures of the soule, which vertue giues to Honour, as solacing associates; being the chiefest, the comfortablest companions, that mans heart can wish for. And of these I meane to treat in this chapter following.

The

The description of true *rest, and perfect pleasure,* wherwith Vertue accompanieth *Honour;accomplishing* man, with all *felicitie.*

CHAP. XII.

ALL men naturally desire pleasure and ease; and labour in the world to no other end, but to settle themselues in such an estate, as may crowne their affections with content. All their practises and indeauours, all their plots and counsells, all their restlesse purposes, and paine-

painefull enterprises, aime at no other marke but this. But who is it that findeth what hee searcheth for? Euerie one complaines on the misery of his owne condition, and bewailes the peruersitie of his froward fortunes, informing the world by these his dolefull moanes, that he continues still vnsatisfied.

The reason hereof is, because hee seeketh in this life, that which is not heere; and therefore it is impossible to be found. They search with watchfull eyes, and restlesse hearts, that celestiall pearle, in the dunghill of the world, which is reseru'd in heauen, for those that will exclaime against the vanities of the world, and the fraile incertaintie of all things therein: for those (I say) that bend all their studies, to extirpate the loue and liking, which they beare towards the world, out of their hearts and minds, presenting them by the assistance of vertuous contemplations, vnto the GOD of heauen; In whom they obtaine (as in a hauen of securitie)

ſecuritie) that ſweet repoſe, and quiet comfort, which they ſought in this life, with an earneſt & vehement, but a fruitleſs purſuite. For we learne by infallible demonſtrations, deduced from the knowledge of our owne ſelues, that this life on earth, is but as it were a pilgrimage, a ſhort (yet tedious) iourney, whereby we trauell, or tend towards another place, which is celeſtial: wherfore wee ought to demeane both our ſelues, and ſubſtances, with ſuch a golden moderation (whether it bee in giuing ſatisfactions to our vrgent neceſsities, or elſs in our pleaſances & delightful recreations) that al conſpire for the aduancement of vs, vnto that other place, which is the celeſtial treaſury of our ſoueraigne good.

It is a thing maruailous ful of difficultie to be attain'd vnto: but being gained, it is as ful of profit, eaſe, and pleaſure; yea ſuch a thing, as in the acquiſition whereof, no paines or perills ſhould ſeeme hard, or feareſull.

For

For, this is a prize so precious, that the least and meanest particle thereof, is throughlie sufficient (of it selfe) to recompence a worlde of paines.

And because the remonstrances and characters which may bee composed, setting forth vertues beauty and excellencie, gentlie inuiting vs to imbrace her; and the manifold discourses of vice shewing vnto the world her vglie, monstrous, and deformed shape, enforcing vs to detest and hate her; are not sufficient remedies to cure our depraued passions, and to appease the perturbations of our spirits; pleasures and paines are propos'd vnto vs in the schoole of vertue, to be the Directrices of al our actions; the one seruing as a rewarde and salarie to encourage vs to vertue, the other as a torture to deterre vs from vice: for there are no intendments, or actions eyther plotted or performed, but it is through the consideration

tion and reſpect either of the one or other.

It remaineth therefore, in the concluſion and vpſhot of this little tract, to repreſent vnto you, what and how wondrous great the delectation and pleaſure is, which a vertuous man tempeth in the inioyance of this rich and great treaſure of honour and happines, which vertue endoweth him with very profuſely heere in this life, but moſt aboundantly in the life to come. Let vs therefore knowe, what pleaſure and delectation is.

Wee define it to be a contentment, ful of pleaſure and delight, proceeding from a perfect action, accompanied with the knowledge and vnderſtanding thereof.

Senſible creatures are capable of action: but becauſe it is without the vnderſtanding of ſuch things as they doe, they cannot haue any delectation thence.

Yet notwithſtanding euery action, done with knowledge, doth not beget plea-

pleasure and delectation. It must bee perfect also, if you will haue it pleasant. For imperfection, and defect, breede alwayes more displeasure, then content.

Two things are necessary to the perfect accomplishment of an action; and so by consequence to the fruition of pleasure.

A good constitution, in the faculty that worketh, and in the obiect also whereon it worketh.

There is small comfort in looking on any thing, when the eye is badde, and the obiect worse. And poore content (God knowes) shall a man enioie in hearing, when as the eare is (almost) deafe, and the muticke dull: But if the prospective which we beholde, be full of glory, and the eye good, the musick curious, and the eare acute, then shal our eie content vs with beholding: and our eare with hearing. The like may bee said of the other senses. Furthermore all delectation is not indiuiduall: for there are diuers (yea as manie)

nie) ſorts of them, as there are perfect actions done vvith vnderſtanding.

Euery action that is ioyn'd vvith knowledge, iſſueth from the ſenſes, and is perfected by them. Thence it is, that there being in man two ſorts of ſenſes, ſenſes of the bodie, and ſenſes of the ſoule: there are alſo found in him, two ſorts of actions; one of the body, the other of the ſoule: and two kinds likewiſe of delectations; the one corporeall, the other ſpirituall.

The delectation of the body, is externall, and proceedeth from the perfect actions of the externall ſenſes, which are fiue in number: (euery one of them hauing a delectation proper vnto it ſelfe, and which it moſt affecteth) to weet, ſeeing, hearing, ſmelling, taſting, and touching: ſo that there is nothing more admirable amongſt the workes of nature, then the ſenſes naturall combination, and their ſubiection to the body.

The ſpirituall delectation is inter-

nall,

nall, and issueth from the perfect action of the faculties of the soule: so that, the more perfect the action is, the more pleasant is its delectation: And by how much also the facultie is more excellent, and the obiect more perfect, so much the perfecter shall the action bee; and so by consequence somuch the greater shal its pleasure be.

Wherefore it followeth, that the delectation which proceedeth from the perfect actions of the soule, doth farre surpasse the other, issuing from the actions of the body; because the powers and faculties of the soule are farre more efficacious and excellent then those of the body; according to the proportion of the soule aboue the body, & as much as the obiect of the soule (which properly is vertue and veritie) doth surmount in excellency all the obiects of the corporeall senses: so that the true ioy, true peace, and true rest of the soule (wherein only consisteth true and perfect pleasure) beare great correspondency with truth & vertue.

There is no delectation then, which is truely worthie to be desired by man, but that which proceedeth from the actions of the soule; that onely being peculiar vnto him, sithence beasts participate of all other as well as he.

And albeit the body haue its distinct pleasures apart from the soule, yet they cannot be either truely pleasant or laudable in man, if they be not contain'd within the precincts of moderation and vertue.

I will grant a man to haue as acute an eye as the sharp-sighted Lynx, and that hee stand contemplating on the faireſt, the most admired obiect of the world; hee may certainely conceiue some pleasure from such an action: but if it be wanton, lewd, erronious, too much, or to a wicked end, that action neither is, nor ought to be imagin'd laudable. For their is no true and laudable pleasure without perfection, nor any perfection but within the lists of vertue.

Furthermore, amongst corporall

pleasures some are natural, others vicious and superfluous.

The naturall pleasures are indifferent, and are either good or bad, according to their vse and end vnto the which they are referd. For being vsed with mediocritie, and applyed only vnto their owne proper end (which is preseruation of health, and continuance of the bodies perfect disposition) they are then (without question) worthy to be prais'd; much lesse then, to be either reiected or despised.

Such as shew themselues to bee of too austere and rugged a disposition, in the inioyance and vse of naturall pleasures, are too too extreame. For God did not make the creatures of the world only to serue vs, and our necessities; but that they should also afford vs pleasure and delight. Which may easilie be proued by the varietie of the manifold and curious colours, the diuersity of harmonious sounds, the differences of pleasant tastes, and multiplicitie of fragrant smells, which hee

particularly hath appropriated vnto e-
uery kinde of creature; shewing there-
by to haue had more regard to giue cō-
tent & pleasure to our senses, then food
and sustenance vnto our bodies.

Whence it may be inferd, that super-
fluity (which is both vaine and vicious
in all things being eschewed, we ought
not to refuse or shew our selues disdain-
full, to accept the honest pleasures and
moderate delights, which God doth
offer to vs in his Creatures; and there-
fore are not eyther to be reiected or
despised.

The seuere Stoickes (which would
haue the desires of men euen in these
moderate inioyances of delectation,
to be stupid and senseless) are as sharp-
ly censured, as the dissolute and loose
Epicures, vvhich take from their
strong-headed affections, Reasons bri-
dle; being alwayes too tractable to the
vaine inducements of sensuall appe-
tite.

For such as would deprive man of
his naturall affections, because they
dis-

dispose and allure him vnto certaine vices, may be fitly likened vnto those, that obstinately maintaine, that none ought to drink wine, because oftentimes it makes some men drunk; or that a man should not ride a gallop, for that diuers men haue beene destroyed thereby.

But what should become of vs, if we were intirely despoyled of our naturall affections? We should haue no more power to turne either to the one hand, or the other, then if a dead palsie had benumm'd our senses.

The affections are the nerues, and synnewes of the spirit: which serue to contract, to slacken, to lift vp, to lay downe, to stirre and settle her, where-soeuer shee will; euen as the body is mooued and remooued, by its ligaments. VVherefore they ought to be preserv'd and moderated; not taken away and vtterly destroyed. We are to imitate in this a wel experienced horseman; who for to tame and manage well his horse, will not take from him

agilitie, and courage; but endeauours especially to bring him to runne, to turne, to riſe, to curuet, to ſtand, how and when it pleaſeth him, and not according to the horſes will: Euen ſo when as we perceiue our affections inclining to ſtubborne diſobedience, we muſt correct and reforme them with iudgement & reaſon, and not attempt indiſcreetly wholly to mortifie and extinguiſh them.

We muſt not then diſallow, and reproue naturall pleaſures, in the like ſort as we doe ſuch as are vicious and ſuperfluous, nor yet condemne the deſire of them or their fruition. For both in the one and the other, that meane may be obſerv'd, which is commended in all things.

Yet howſoeuer, we muſt not take ſo much pleaſure and delight, that it preiudice the health and ſafety of our ſoules; nor yet ſo little, that our bodies growe feeble and ſickly, through defect thereof. In ſo doing, whoſoeuer recreateth himſelfe with the moderate de-

delectation of an honest pleasure, shall be much better reputed, then hee that voluntarilie refuseth so great a good, which freely prostitutes it selfe to his acceptance. For hee neglecteth it, eyther through despisall, superstition, or arroganee: thinking to seeme more wise in refusing, then his Creatour was in offering it.

As for vicious and dishonest pleasures, they are to be detested, of necessitie: sithence such as are ingendred by gourmandizing and ebrietie, doe not onely make men like to beasts, but a great deale worse.

For they neuer eate and drink with such a greedy insatietie, but that they haue alwayes remembrance and power to retire themselues into their owne nests and dennes; whereas man tunnes such disproportionate measure of wine into his belly, that reason and iudgement (for all their shifts) are drowned in the deluge: through losse of whom, he that (ere whiles) was rationall (but now insensible) vnknowes his friends,

his familiar acquaintance, his seruants, nay himself. Moreouer; his capacity of wine destroyes the capacity of his wit, & makes him absolutely vnfit for any performances; beside the wrong it doth vnto his reputation, to the health of his body, and (which is worst of all) to the safety of his soule.

Voluptuous sensualitie, and worldly delight, are alwayes inseparable from a gluttonous belly; which haue the power to transforme men into hogges, vterly depriuing them of the loue and knowledge of vertue & honesty. Such as hunt after them, are induced thereynto by an apparant resemblance of true felicitie promised by voluptie: but they find themselues (incontinently) strangely benumm'd both bodies and soules; in such sort, that the one can deliberate and determine nothing but that which is dishoneſt: & the other is as impotent in the execution of good: and so at last it is the vtter ouerthrowe both of their sense and reason.

Volupty is not a iot more gracious

vnto wealth & riches, thē it is vnto the soul & body: for there is no patrimony or inheritance, so infinite in the world, which it wil not deuour in a little time. The greatest treasury that euer was seen or heard of, was that of the Romanes. For beside the pillage of gold & siluer which they rauaged from all the richest cities & kingdoms of the earth, the reuenewes also of the Prouinces were yearly brought in to maintain expences & supply their wants: And yet notwithstāding, the voluptuous prodigality of one Heliogabalus, of one Cōmodus, of one Caligula, or of one Nero hath clean exhausted it within 2. years.

It is not only through want of bread and wine that Venus waxeth cold, but also through the penury of gold & siluer. For besides the heauy expences which are required for the maintenāce of volupty: what & how many disbursments must there be, not only for the preparation of curious feasts and banquets, but also for inuesting our proud selues in rich & gay apparel, hoping to

seem

seeme thereby magnificent? Is it possible (vnles men were bereav'd of the vse of reason, nay of common sense) that they should buy at so deare a rate, not repentance onely, but pouertie, shame, derision and disdaine? what doe I say? nay: the indignation of Heauen and the flames of hell.

It seemeth (all things considered) not repugnant to reason, to attribute vnto such, the titles of forelorne and hopeless castawayes. For how can they be reputed lesse, which with so scornefull a heele kicke at prudence and reason, contemne vertue and honestie, neglect their soules, destroy their bodies, profuse their gold, their siluer, their substances, their reuenues, and whatsoeuer else is theirs, with so prodigall, so vaine, and so needlesse a lauishment? And last of all, vtterlie to abandon the country, which first nourisht them?

Those that seeke their beatitude in vicious, wanton, and worldly pleasures, thinking that they obtaine the same

when

when they enioy them; are they not exceeding wide from what they aimed at? yea certainely, so much the wider, for that their mindes being prepossessed by the cunning seizure of false perswasions, debarre them from hearkening vnto that, which would willinglie and freelie acquainte them with their transgressions, redeeme them from that misery, and euidently declare vnto them wherin true and perfect beatitude consisteth. For indeede we cannot be crossed with greater infelicitie, then by establishing our happiness in that, in which alone consists our miserie; and in that also we being miserable, cannot imagine our selues to be so, nor credit those that doe perswade the same.

Prosperitie and welfare is vnto me lie wisht for by any, saue only those that are capable thereof, and with an earnest zeale desire the same. Which the vicious and wicked cannot doe; because the way which they persuere in, and which seemeth vnto them faire,

plea-

pleasant, and spacious, doth lead them to perdition.

Wherefore hee that vvanteth that which he loueth, cannot be called happy: Neither can he vvhich hath that which he loueth, if that which he hath be any way offensiue: Neither may he be accounted happy, which hath that which is singularlie good and profitable, if he loue not that, which he hath: because those which couet that, whereunto they cannot attaine, doe alwaies rest exceedingly tormented. Such as haue that, which they ought not to desire, are not onelie beguiled, but much abused too: and such as desire not that, which is requisite to the accomplishment of their felicitie, are crazie, wey-ward, and disdainefull: which cannot be by any meanes, except he to whom it happeneth alwayes remaine a miserable wretch.

Therefore we say, that all true pleasure and delectation proceedeth from an action that is perfect. And the spirituall actions of the soule, being much more

more able to attaine vnto a high perfection then the others of the body, which only crawle along vppon the ground; It behoooueth man to settle his pleasure and content in them. But these also cannot be said to be truely perfect (and so by consequence not delectable) except they beare a consenting vniformitie with Reason.

Wherefore it followeth of necessity, that the highest and heartiest pleasure is found in the inioyance of vertue; because shee perswadeth vs to loue and imbrace that which is truely good.

But there is no good, so good as God. He is the beginning, source, and fountaine of all goods, that are within the reach of our desires.

Wherefore it importeth vs (if wee wish for true content and blessed happines) to extend our desires euen vnto God himselfe. He is the sole and perfect obiect, which our soules ought to propose vnto themselues. He is the ende of endes, and the last marke which vertue aimeth at. He is the de-

light

light of all delights: He giueth delectation, without tedious ſatiety, without end.

He is a paradiſe of ſolide pleaſures.
He is a ſunne, whoſe glory ſtill doth ſhine.
He is water ſprinkling our hearts ſprouting treaſures.
He is ſuch, whoſe eſſence no one can deſine.

VVhat is it then, that hindreth vs from being inflamed with the loue of Vertue? ſithence by her ſweete conduct, wee gaine the poſſeſsion of ſo great a treaſure; Shee hideth not her ſelfe from our beholdings; but alwaies obiecteth vnto our eye, the radiant luſtre of her beautious face, hoping to entice our dull and ſenſeleſſe hearts, to be enamored with the accompliſht perfection which is reflected on vs, from the golden rayes of her reſplendent glory.

There is no remedy: we muſt needs take heart, and courageouſly ſurpaſſe thoſe encountring difficulties, which ſtand in the very entrance of her Temple. Nothing that is rare and excellent, can be atchiev'd without paine

and

and industrie. For, nature hath anexed difficultie vnto greatnes, to crown the atchieuement with the greater Honor.

Sithence then there is nothing more excellent then vertue, in whose right hand is hold the palme of Glory, and in whose left a crowne of Honour; Let all our designes stand on tip-toe to reach vnto her: Let vs spare no labours nor paines, no toyles nor trauailes, to gaine the societie of so gracious a Guide; sithence by her, only we mount to heauen. Wee behold her alwayes there permanent, although very few present themselues vnto her, or desire inioyance of her deerest selfe. The greatest part of men haue a farre better liking of the faire & spacious wayes of vice; preferring her silkē carpet strewed with the choisest and most fragrant sorts of flowers, before the rocks and thornes of vertues path: whereby we shew, that we are either ignorant in chusing; or that we chuse peruersly what we ought not to chuse.

Knowe, man, whatsoeuer thou art, that

that vertue can onely ennobliſh thee with honor & glory, to accompliſh thee with true goodnes & perfect pleaſures, to exalt thee vnto the heauēs, & to counite thee & thy ſoule with God. Herein conſiſteth al mans felicity: and vnto this is referred whatſoeuer is contained in the *Golden Cabinet of true Treaſure.*

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Officium beneuoli animi, finem non habet.

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